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HYMEN:

ou accurata...

HYMEN:

An accurate DESCRIPTION of the

CEREMONIES

USED IN

MARRIAGE,

By every NATION in the

KNOWN WORLD.

SHEWING,

The ODDITY of ſome, the ABSURDITY of others, the DROLLERY of many, and the REAL or INTENDED PIETY of all.

Dedicated to the Ladies of Great-Britain and Ireland.

Hail wedded Love, myſterious law, true ſource
Of human offſpring. ——————————
Here Love his golden ſhafts employs, here lights
His conſtant lamp, and waves his purple wings,
Reigns here and revels. MILTON.

LONDON:

Printed for I. POTTINGER, at the Dunciad in Pater-noſter Row. MDCCLX.

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TO THE

LADIES

OF

Great-Britain and Ireland.

LADIES,

AFTER having deliberated for a long time upon the choice of a patroneſs, ſo many of your ſex occurred to me equally diſtinguiſhed by their brilliant charms, and their ſhining virtues, that I was as much at a loſs which to give the preference to, as Paris was to decide concerning the ſuperiority of beauty, when Juno, Minerva,

a

nerva, and Venus; at once claimed the golden apple. Paris, however, at laſt declared in favour of Venus, and owned, that all the charms of beauty were concenter'd in the goddeſs of love; but, when I looked out for a patroneſs, I found myſelf in much greater perplexity, than the renowned ſhepherd of Ida; every fair-one of Great-Britain appeared to me a Venus, and ſo much was I dazzled with their beauty, that I could not help thinking that every one I ſaw had borrowed Venus's girdle in her turn. I therefore reſolved to avail myſelf of the idea of a painter of antient Greece; and, as he drew his Venus from different beauties all equal in charms, I dedicate my preſent work to the Britiſh fair in general, and hope, that their patronage will abundantly ſupply the place of that of the fabled goddeſs of ſoft deſires.

THE

THE work I take the liberty to dedicate to you, turns upon a ſubject moſt highly intereſting to your ſex; it turns upon marriage; of which, one of the moſt amiable of our poets juſtly obſerves, That

'Tis all the colour of ſucceeding life.
PRIOR.

To whom could I more properly addreſs a treatiſe upon ſuch a ſubject, than to you, who have made wedlock a ſtate

Where love is liberty and nature law.

LET the brute philoſopher, whoſe boſom never felt the ineffable joy of loving, or being loved, treat you as the tyrants of our liberty, all who are not inſenſible to the charms of beauty;

and

and the attractions of politeneſs, and the dignity of true virtue, will acknowledge, that woman is the utmoſt perfection of created beings, that ſhe was formed to temper man, and that without her, the human race had never emerged from the rude and ſavage ſtate of ſimple nature. By womankind the manners of men have been poliſhed, and every ornamental improvement of life has been owing to the deſire of pleaſing them. Their influence has been always greateſt in countries moſt diſtinguiſhed for elegance and refinement of taſte.

In Athens, the mother of arts and ſciences, the renowned philoſopher Socrates thought a woman capable of forming his elocution. In the ſame city, Sappho, in Lyric poetry, ſurpaſſed all her contemporaries.

In

In France, which is univerſally allowed to be the moſt polite country in Europe, the ladies bear an uncontroled ſway; their taſte is conſulted in every thing; the higheſt ambition of the men is to pleaſe them, it is from their approbation alone, that the author hopes for ſucceſs; the public taſte is formed upon their's; and this is undoubtedly the reaſon that France is ſuperior to the reſt of Europe in elegance.

If the Aſiaticks are plunged in barbariſm and ignorance, it is, in all probability, owing to that tyranny which they unjuſtly exerciſe over the beautiful part of the creation. In countries where numbers of women are enſlaved to the caprice of a ſingle man, it is no wonder the manners of men ſhould be rude and unpoliſhed.

WOMEN alone can ſoften the natual roughneſs of the other ſex; man will always retain his rude and ſavage diſpoſition, till ſoftened by an intercourſe with thoſe whoſe coy ſubmiſſion and modeſt pride have power to ſubdue his ferocity. From ſuch alone can he learn the virtues of humanity, by their precepts alone, can he hope to acquire politeneſs: precepts, which will always be more liſtened to than the dry lectures of philoſophers, and which muſt ever powerfully influence the minds of men, whilſt they love the precept for the teacher's ſake.

IT is generally allowed, that the Engliſh ladies ſurpaſs all the Europeans in beauty; and, as they unite to exterior beauty, and all the internal

beauties

beauties of the mind, we muſt acknowledge, that

All but adoration is their due.

As they ſurpaſs the women of other countries in virtue and beauty, they are likewiſe indulged in liberties which foreigners can hardly give credit to.

It is a proverb in France and Spain, that if there was a bridge made from the continent to England, all the women in Europe would flock thither. Certain it is, ladies, that you enjoy privileges in this country equal to thoſe of the ladies of Paris. But, though your liberty is equal to their's, you do not like them extend it to licentiouſneſs: every married lady in France keeps a gallant; this is a cuſtom obſerved

ſerved by them, from the counteſs down to the marchande de mode.

But you, my dear countrywomen, have ſhewn, by the general tenor of your conduct, that you look upon this as a cuſtom more honoured in the breach than the obſervance. Your ſpouſes have ſo juſt a confidence in your virtue, that they leave you entirely to your own diſcretion.

The Spaniards and Italians are ſo diffident of their wives fidelity, that they employ innumerable artifices to ſecure themſelves from what the huſband of an Engliſh lady is never in danger of.

I ſhould exceed the limits of a dedication, were I to deſcend into all the ſhining qualities which you are endowed

dowed with. I ſhall therefore conclude my addreſs with thoſe emphatical words of a celebrated poet:

Convinc'd by reaſon we your power confeſs,
Pleas'd to be happy as you're pleas'd to bleſs,
And conſcious of your worth, can never love you leſs.

I have the honour of ſubſcribing myſelf, Ladies,

Your moſt obedient,

devoted humble ſervant,

UXORIUS.

CONTENTS.

CHAP. I.

Regulations of the Jews with regard to Marriage. Page 1

CHAP. II.

Of the Betrothings and Marriages of the Jews. 4

CHAP. III.

Of the manner in which a woman obtains a divorce; and the punishment inflicted on a man who debauches a maid. Page 7

CHAP. IV.

Of women in the time of their impurity, and of their lyings-in. 9

CHAP. V.

Of Jealousy and Divorces. 11

CHAP. VI.

Of the Ibum and Caliza. 14.

CHAP.

CHAP. VII.

Marriages defined according to the church of Rome. Page 18

CHAP. VIII.

Marriage Ceremonies. 31

CHAP. IX.

Of the Marriage Ceremonies of the Peruvians. 45

CHAP X.

Of the Marriage Ceremonies of the Caribbees. 52

CHAP. XI.

Of the Marriage Ceremonies of the Indians. 59

CHAP. XII.

Marriage Ceremonies of the people of Florida. Page 62

CHAP. XIII.

Marriage Ceremonies of the inhabitants of Hudſon's-bay, Miſſiſippi, and Canada. 65

CHAP. XIV.

Of the Marriage Rites of the Mexicans. 84

CHAP. XV.

Marriage Ceremonies of the Indians in New-Mexico. 90

CHAP.

CHAP. XVI.

Marriage Ceremonies of the Nicaraguans. Page 92

CHAP. XVII.

Marriage Ceremonies of the Braſilians. 96

CHAP. XVIII.

Marriage Ceremonies of the Americans. 99

CHAP. XIX.

Marriage Ceremonies of the ſavages of Darien. 102

CHAP

CHAP. XX.

Of the Marriages of the ſavages of New Grenada. Page 108

CHAP. XXI.

Of the Marriages of the Bramins. 109

CHAP. XXII.

Marriage Ceremonies of the Chineſe. 120

CHAP. XXIII.

Marriage Ceremonies of the Perſians. 133

CHAP.

CHAP. XXIV.

Marriage Ceremonies of the Japaneſe. Page 141

CHAP. XXV.

Marriage Ceremonies of the Greeks. 151

CHAP. XXVI.

Marriage Ceremonies of England. 164

CHAP. XXVII.

Marriage Ceremonies of the Mahometans. 179

CHAP. XXVIII.

Marriage Ceremonies of the Hottentots. 192

THE

THE Marriage Ceremonies OF ALL NATIONS.

CHAP. I.

Of the Regulations of the Jews, with regard to Marriage.

NO Jew can diſpenſe with Marriage; and the time aſſigned for entering into that ſtate by the Rabbi's, is the age of eighteen: a man that lives ſingle till twenty is looked upon as a profligate. This

inſtitution is grounded upon GOD's command to our firſt parents, "Be fruitful, "and multiply, and repleniſh the earth:" which is not thought to be fulfilled till they have a ſon and a daughter. Plurality of wives, though allowed in Scripture, is admitted only by the Oriental Jews: the Germans utterly reject it; nor is it practiſed by the Jews of Italy, except in one particular caſe; namely, when after many years marriage they have had no children by their firſt wife. It is lawful for them to marry their neices and firſt couſins, but a nephew is not allowed to marry his aunt. For the other degrees prohibited, ſee Leviticus, chap. 18. A woman that has had ſeveral huſbands is ſtiled a Huſband-killer, and therefore many Jews decline an engagement with her. A widow is obliged to wait ninety days after her huſband's death before ſhe can marry again, as is a woman divorced after her ſeparation, that it may appear evidently whether the child belongs to her firſt huſband. When a man dies

and

and leaves an infant behind him, the widow is obliged to remain unmarried for two years. This regulation was made with a view of providing for the education of the orphan.

CHAP. II.

Of Betrothings and Marriages.

A Jewiſh bride and bridegroom are ſometimes betrothed a year, ſometimes two years, before marriage, during which time the bridegroom viſits his bride, but without having any farther commerce with her. It is cuſtomary in ſome countries for the bridegroom to give a ring to his bride, but this practice is not general. Maids are married on a Wedneſday or Friday, widows on a Thurſday. The bride bathes on the firſt night, if ſhe be in a proper condition; if ſhe is not, all commerce with her is unlawful till ſhe can bathe.

The marriage ceremony is celebrated in the following manner:

The betrothed couple meet in a room under a canopy with muſic, and frequently with

with children who ſing round them with torches in their hands. When all thoſe of the ſynagogue are met, they put a taled, or ſquare veil, upon the heads of the young couple. This ceremony being over, one of the prieſthood, or one of the neareſt relations, takes a chalice filled with wine and, after having bleſſed GOD for creating mankind and inſtituting marriage, he preſents the chalice to the bride and bridegroom. After this the bridegroom puts a ring upon his bride's finger in the preſence of two witneſſes, and ſays, Thou art my wife according to the rites of Moſes and Iſrael: after which the inſtrument is read in which the portion brought by the bride and the huſband's obligation to a jointure, are particularly ſpecified. A duplicate of this inſtrument is given to the wife's relations. Then another cup of wine is brought, and after the ſeventh benediction the bride and bridegroom drink again, and the reſt of the wine is ſpilt upon the ground in token of merriment. The bridegroom then breaks the empty veſſel; the intent

of which ceremony is to remind them of Death, to whoſe power frail mortals muſt yield ſooner or later. This being over, all preſent cry out *Mazal Tou*, May it turn out happily; and ſo the ceremony ends. In the evening they give an entertainment to their relations and friends. This concludes with a repetition of the ſeven benedictions above-mentioned. In ſome places every gueſt makes a preſent of a piece of plate to the bride. The bride is not put to bed to her huſband till after ſhe has bathed, and if ſhe be a virgin, the man is obliged to leave the bed as ſoon as ever the ceremony is over, and is not permitted to converſe with her till ſhe has bathed a ſecond time. The enſuing ſabbath the bridegroom and his bride go to the ſynagogue together in the morning: the leſſons of the Pentateuch the huſband is deſired to read, and it is cuſtomary for him to give conſiderable alms to the poor. After prayers the men accompany the bridegroom and the women the bride, and after many profeſſions of friendſhip they part.

CHAP.

CHAP. III.

Of the manner in which a woman obtains a divorce, and the puniſhment inflicted on a man who debauches a maid.

THE Jews often marry their children, and thus they muſt wait to a proper age before the marriage can be conſummated. Hence, when a girl under ten years of age happens to marry a man whom ſhe does not like, ſhe is entitled to a divorce till ſhe comes to be twelve years and a day old, which is the time when women are of age. She has only to ſay, that ſhe will not have ſuch a man: this ſhe does before two witneſſes, who ſet down her declaration in writing. She is then at liberty to ſue out a divorce and marry whoever ſhe thinks proper. A man who raviſhes or debauches a girl is obliged to marry her, if the girl and her father

consent to such an accommodation; otherwise he is liable to be fined for his offence.

It is worth notice that a man married in this manner can in no case procure a divorce.

CHAP.

CHAP. IV.

Of women in the time of their impurity, and of their lyings in.

AS ſoon as a woman perceives herſelf unclean, ſhe is obliged to apprize her huſband of it, who declines all commerce with her till the obſtacle be removed. He is not allowed to eat out of the ſame diſh with her, or even touch any thing that belongs to her. When this obſtacle is removed, the wife changes her linen, puts clean ſheets on her bed, and ſeven days after pairs her nails; then having waſhed and combed herſelf ſhe goes to bathe. The bath muſt be of rain-water, and at leaſt three cubits high and one broad. In caſe there is no bath to be had, ſhe muſt bathe in a river or the ſea; and her bathing is not looked upon as compleat unleſs every part of her body is touched by the water. For this

reaſon another woman is appointed to take notice whether ſhe is covered all over with water. A woman in child-bed is in like manner ſeparated from her huſband ſeven weeks when it is a boy, three months when a girl. A week before the term is expired, the woman goes through the ceremony of bathing, as above deſcribed, and then returns to her huſband.

CHAP.

CHAP. V.

Of Jealouſy and Divorces.

WHEN a huſband is jealous of his wife, he only forbids her to ſee the man who gives occaſion to his jealouſy; but if the woman is afterwards found with her gallant, and if they are catched in the fact, the huſband is then conſtrained by the Rabbi's to divorce her, whether he will or no. The woman thus ſeparated has a right to marry whom ſhe will, except her ſeducer.

As husbands are poſſeſſed of a priviledge of divorcing their wives upon the leaſt diſlike, the Rabbi's, with a view of preventing the abuſe of this priviledge, have invented many previous formalities, which take up a conſiderable time and are never diſpenſed with. The form of theſe

divorces, which is called *Ghett*, is written by a notary in the preſence of one or two Rabbi's. There are ſeveral rules of a ſingular kind to be obſerved with regard to the manner; namely, that it muſt be wrote upon ruled vellum and contain exactly twelve lines and no more. It muſt alſo be written in ſquare letters. It is likewiſe required that the notary, the Rabbi's and the witneſſes ſhould not be related either to the husband, the wife, or each other.

THE ſubſtance of the Ghett is as follows:

SUCH a day, month, year and place, &c. T. A. B. do voluntarily divorce thee, and put thee away, and make thee free, thee, C. D. who haſt heretofore been my wife; and I do hereby permit thee to marry whom thou pleaſeſt, &c.

THE form being drawn up, the Rabbi founds the husband in order to know whether he does this voluntarily. It is contrived that there

there ſhould be ten witneſſes preſent at the ſigning, beſides the two who ſubſcribe the inſtrument, and two others to the date. After many trifling circumſtances, too tedious to be enumerated, the Rabbi lays an injunction on the woman not to marry in leſs than three months, leſt ſhe ſhould be with child. It is left to the diſcretion of the parties divorced to marry again, but it is not allowed them ever after to be alone together in any place.

CHAP.

CHAP. VI.

Of the Ibum and Caliza.

WHEN a man dies childleſs, the widow is left to his brother, who may marry her, or give her leave to marry another man. When the deceaſed happens to leave ſeveral wives, his brother can diſpoſe of one only; and, where there are ſeveral brothers, any one of them may give the widow leave to marry again: the marrying ſuch a widow is called Ibum; which word ſignifies to marry a ſiſter-in-law: the Rabbi's have ordered that theſe matches ſhould be attended with all the uſual ceremonies, and, after marriage, all the goods of the deceaſed belong to his brother: in fine, ſhe is then looked upon as his lawful wife.

'Tis

'Tis cuſtomary among the modern Jews, eſpecially thoſe of Germany and Italy, not to marry their brothers widows, but to ſet them at liberty. This ceremony of giving a brother's wife leave to marry, is called Caliza, or looſing of the ſhoe, according to Deuteronomy, Chap. xxv. "Then ſhall his "brother's wife come unto him, in the "preſence of the elders, and looſe his ſhoe "from his foot, and ſpit in his face."

The ceremony is performed in the following manner. A proper place having been fixed upon the evening before, by three Rabbi's, with two other witneſſes, they are attended the next day, after morning prayers, by the congregation: the Rabbi and witneſſes being ſeated, ſummon the widow and brother-in-law before them, who declare that they are come to be ſet at liberty. When the Rabbi, after a long examination, finds the man determined not to marry the widow, he aſks him no more queſtions; whereupon the man puts on a large

large ſhoe, and the woman, led by one of the Rabbi's, repeats the ſeventh verſe of the fore-mentioned chapter, "My huſ-"band's brother refuſeth to raiſe up unto "his brother a name in Iſrael; he will not "perform the duty of my huſband's bro-"ther." In anſwer to this, the brother repeats what follows in the ſame verſe, "I "like not to take her." Then the woman takes off the ſhoe, and, throwing it upon the ground, ſpits in the man's face, ſaying, in Hebrew, "So ſhall it be done unto that "man that will not build up his brother's "houſe; and his name ſhall be called in "Iſrael, the houſe of him that hath his ſhoe "looſed." She repeats theſe words three times, and, at each time, thoſe preſent anſwer, "His ſhoe is looſed." The Rabbi then declares that ſhe is at liberty to marry again, and gives her an act of the ſame, if ſhe requires it: but as, without ſuch a diſcharge, the woman can neither have her portion nor marry again, ſome men defer the ceremony as long as they can, in order

to

to extort money from their ſiſters-in-law; for which reaſon ſome fathers have obliged the huſband in his laſt illneſs, to grant his wife a divorce, in order to get her out of the power of her brother-in-law.

CHAP.

CHAP. VII.

Marriage defined according to the church of Rome.

MARRIAGE is defined by the church of Rome, to be a ſacrament, ordained by Chriſt himſelf, to eſtabliſh a holy alliance between the two ſexes, calculated for bringing up children in his fear and love. This definition, however, ſeems to confine marriage to the Chriſtian religion. Moſt of thoſe who enter into the married ſtate, have carnal or ſelf-intereſted views, very different from thoſe aſſigned in the ritual of the Romiſh church. It muſt, indeed, be acknowledged that man was created with a carnal appetite, and that he who endeavours to propagate his kind, has the gratification of this paſſion chiefly in view: but ſurely no one will pretend to

ſay,

ſay, that this pleaſure is prohibited, when it may be lawfully enjoyed. We ſhall not at preſent take notice of thoſe devout prayers which, according to our ſpiritual teachers, ſhould be offered up by all that enter into the married ſtate: the idea which is generally formed of marriage is ſo far from having any thing grave or ſerious in it, that there are few but would think themſelves bantered, were they adviſed previouſly to addreſs the Divinity, and meditate ſeriouſly on the duties of the conjugal ſtate.

A YOUNG man who is upon the point of marrying, has ſeldom any ſuch devout thoughts; his mind is engroſſed by things of a very different nature. Before marriage, the parties generally make a reciprocal promiſe before their relations and friends, to take each other for man and wife; after this the marriage articles are ſigned, and, by virtue of ſuch an engagement, the contracting parties might, without incurring any imputation, ſhew each other thoſe marks of mutual tenderneſs

which

which are now looked upon as unlawful till the ceremony is over; but the treachery of the men, and the inconſtancy of the women, has made ſtronger ties neceſſary, even in Chriſtian countries: 'tis this that has given riſe to the marriage ceremonies which prevail in different parts of the world, as well as to the public and ſolemn engagements by which the parties are obliged to bind themſelves: and, as nothing has greater influence on the minds of men than the ſanction of divine authority, it has been found neceſſary to conſecrate marriage by a religious, ſymbolical, and myſterious form of words.

On account of the perfidiouſneſs and inconſtancy which we have taken notice of above, or perhaps of the diſcovery which is ſometimes made after marriage of ſome defects which are not ſo eaſily diſcovered before; it has been judged expedient to ſolemnize marriage as ſoon as the parties are betrothed; the contrary practice being altogether incompatible with the purity of

the

the Chriſtian religion. 'Tis, indeed, highly proper that perſons who are to paſs their lives together, ſhould be thoroughly acquainted: but no one will pretend to ſay that it is an eaſy matter to withſtand temptation, or to look upon it as a crime to have any commerce with the perſon to whom we have plighted our troth: add to this, that, were long betrothings countenanced by the laws, people would very probably be induced to ſtop there; ſo that they would, perhaps, in time introduce the cuſtom of taking one another upon trial. However, as this change of condition muſt be allowed to be of the laſt importance, thoſe who are preparing for it ſhould reſolve beforehand to bear with each other's failings, and live in as perfect harmony as if they were free from all defects. The ritual contains many other admonitions and inſtructions how to make a Chriſtian uſe of marriage. On the wedding-day, the parties ſhould meditate upon the ſtate into which they are going to enter, and pray to GOD to preſerve their chaſtity in thoſe

mo-

moments, when the fleſh is generally found an over-match for the ſpirit, even in the moſt pious and godly. They are warned to beware of dreſs, vanity, and ſenſuality: but this is a warning that very few are the better for. And 'tis not young perſons alone who are fond of the gay and voluptuous days that precede marriage, but even the old themſelves take delight in that which renews the idea of paſt pleaſures in their minds; when they behold that gaiety and mirth which accompanies the union of their deſcendants, they recal the remembrance of their youthful days, and the verſes of Martial may be juſtly applied to them,

Ampliat ætatis ſpatium ſibi vir bonus, hoc eſt
Vivere bis vitâ poſſe priore frui.

MART.

Life's period is prolong'd by virtuous men,
Whilſt thus paſt pleaſures they enjoy again.

Add

Add to this, that as old men are generally ſollicitous for reſpect, they muſt be highly gratified at ſeeing thoſe who are ſo nearly related to them, make ſo bright an appearance. 'Tis thus that decrepid old age finds its account in indulging the vanity of youth. Religion, indeed, enjoins that the bride and bride-groom ſhould walk together to church, and that Humility and Modeſty ſhould be at once conſpicuous in their air: but cuſtom, and the practice of the world, teach the contrary. In compliance with the laudable dictates of theſe excellent maſters, they walk in pomp, attended with a crowd of bridemen, bridemaids, &c. and no pains or coſts are ſpared to make them ſurpaſs every thing they meet in ſplendor. Religion itſelf is made ſubſervient to oſtentation, and the parties preſent themſelves before the prieſt with a view of exhibiting pomp and magnificence.

Our ſpiritual guides have determined that the remainder of the wedding-day ſhould be paſſed with modeſty; and that all

all ſort of riot and exceſs ſhould be baniſhed from ſo ſolemn an occaſion: but, alas! Experience has convinced us that Modeſty and Sobriety are incompatible with Mirth and Jollity: Luxury muſt prevail, from the benediction till the new-named couple is bedded: and this cuſtom has ſo long a preſcription in its favour, that it would be a vain attempt to recommend a more decent or regular behaviour.

'Tis ordered by the rituals, that marriages ſhould be ſolemnized on work-days, and that a prieſt ſhould be always preſent at the ceremony. Banns muſt be publiſhed thrice before marriage; on three Sundays, or holidays, ſucceſſively, at the parochial maſs. 'Tis alſo required that they ſhould be publiſhed in thoſe places where the parties have lived a long time; if the man and woman reſide in different dioceſes, the banns muſt be publiſhed in both at the ſame time.

These banns are calculated to discover whether the persons may lawfully marry; and this seems to be the proper place to enumerate the impediments with regard to that state. These are fourteen in number. The first impediment is called Error; as for example, when a man is so far imposed upon as to marry a different person from her he intended. The second is called Conditio: this is when a person thinks he marries one of a rank equal to his own, and it afterwards appears that such person is of a low and despicable condition. The third is called Votum, and means a solemn vow of chastity made in any religious order; this is looked upon as an obstacle, because the person who has made such a vow contracts a spiritual marriage with God. The fourth impediment is Cognatio; the degrees of which 'tis unnecessary to set down here. The fifth impediment is called Crimen: thus homicide, adultery, and other crimes, are looked upon as impediments to marriage. The 6th is called Cultus disparitas: in some cases

a difference in religion is an obſtacle: 'tis not lawful for an unbaptized perſon to contract a marriage with one that has been baptized; but the marriage of a Roman Catholick with a Heretick, is admitted as valid. The ſeventh impediment is Vis: all violence renders a marriage void; ſuch as running away with a woman, ſtealing a woman, &c. The eighth impediment is Ordo: this excludes thoſe who have taken orders from the married ſtate. The ninth impediment is called Ligamen: this forbids a perſon who is already named, to marry another. The tenth is called Affinitas: this is when a perſon, betrothed to another, happens to die, or enters into a religious order before the conſummation of the marriage; in which caſe the ſurvivor, or the perſon who has not embraced a religious life, is not allowed to marry the brother or ſiſter of the other perſon. The eleventh impediment is Impotency; and this is looked upon as one of the moſt capital, inaſmuch as it defeats the very end of marriage. This impediment, which excludes the

the impotent, ſhould, 'tis apprehended, exclude the old and decrepid.

The Romans had formerly a law, by which all perſons upwards of ſixty, were forbid to marry: this law does not ſeem unworthy of the ſerious conſideration of modern legiſlators. However, though the old might be allowed to marry, a regulation ſhould be made that they ſhould not marry with young perſons: there ſeems to be ſomething as cruel in coupling a woman in blooming youth, with a man ſinking under the infirmities of age, as in that barbarity of the tyrant Mezentius, who, as Virgil tells us, cauſed living bodies to be faſtened to dead carcaſſes;

Mortua quin etiam jungebat corpora vivis,
Supplicii genus! Æneid.

Sometimes, indeed, it happens that the man and woman are not made for each other, becauſe Nature has thought proper to be ſometimes over-liberal, and ſome-

times over-ſparing. The popes have declared that, in this caſe, both parties are at liberty to ſeek for better fortune, in a ſecond marriage.

THE Romiſh ritual has provided a remedy for the impotency cauſed by faſcination, It directs that recourſe ſhould be had to prayer and confeſſion, in order to diſſolve the charm of the wicked ſpirit: nay, public prayers are frequently read in churches, and exorciſms uſed for thoſe that think they labour under this faſcination.

THIS ſorcery, which has a virtue ſufficient to prevent the conſummation of marriage, is ſaid to be performed by very extraordinary means. I ſhall here give the reader one of theſe magical proceſſes for his amuſement.

TAKE a wolf's pizzle, and the ſkin of a dog or cat; dye it of two or three colours; knot it three or nine times; ſpit thrice on the duſt, or in a cap, and mutter over

over ſome barbarous and unintelligible words, whilſt the prieſt is pronouncing the benediction. Againſt ſuch abuſes has the church of Rome, in its great wiſdom, thought proper to provide exorciſms.

THERE was formerly a cuſtom in France called *le Congres*, by which the perſon charged with impotency, was obliged to exhibit public proofs of his procreative faculty before a ſpiritual or ſecular court, and ſeveral ſurgeons and matrons; but Monſ. Boileau having ridiculed it in his ſatire againſt man, it was aboliſhed in 1677, after having been obſerved for near a hundred and twenty years. In ſhort, the rituals repreſent the duties of marriage as indiſpenſable. However, they make ſome exceptions; among which are thoſe which the ſolemnities of religion require. Thus the prieſt is directed by the Romiſh maſs-book, to recommend to thoſe he marries, to be chaſte in the ſeaſons of prayer, in the days of faſting, and on ſolemn days.

THE rituals, moreover, give us to underſtand, that copulation is ſinful when a woman is with child, or when both parties are incapable of getting children. Beaſts who are guided by inſtinct alone, obſerve theſe rules, ſo often neglected by mankind; which being once urged to a famous Queen by her confeſſor, ſhe boldly anſwered, that beaſts acted in that manner becauſe they were beaſts.

THE remaining impediments are the want of a ſufficient number of witneſſes, the woman's having been run away with, &c.

CHAP.

CHAP. VIII.

Marriage Ceremonies.

IT is farther required by the rituals, that the perſons united by marriage ſhould be ſufficiently inſtructed in the Chriſtian doctrine; that they ſhould know the nature of the ſacrament of marriage, its ends, its obligations; and that they ſhould confeſs, and receive the ſacrament before they join themſelves together for ever. The prieſt is enjoined to pray to GOD that the married couple may acquit themſelves with holineſs, of the duties of wedlock; and 'tis directed that he ſhould be cloathed in his moſt pompous veſtments at the celebration of the marriage. The prieſt, in his way to the altar, is preceded by one or two clerks in their ſurplices; theſe carry the holy water-pot, the ſprinkler, the ritual,

and a little baſon to put the ring in, in order to bleſs it.

The prieſt, after having pronounced the prayer for the couple, advances towards them on the laſt ſtep of the altar, the man ſtanding all the while at the woman's right hand: behind them ſtand the relations and witneſſes. The unmeaning formality of aſking the couple their names, is always obſerved by the prieſt, though he cannot be ignorant of them, ſince he hears them in the publication of the banns, and, at the ſame time receives a certificate thereof from the couple that he is to marry. He then addreſſes the man in the language of the country, and aſks him whether he will have ſuch a one for his wife: he aſks the woman in like manner, whether ſhe will have ſuch a one for her huſband. Without this mutual conſent the marriage would not be valid. When this conſent has been given, the prieſt, who was before covered, uncovers himſelf, takes the couple by the hand, and, making them join hands, ſays,

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ego jungo vos in matrimonium, &c. that is, I join you together in marriage, *&c.* At the ſame time he makes the ſign of the croſs towards them, and ſprinkles them with holy water. This being done, he bleſſes the wedding-ring, and ſprinkles it with holy water, in the form of a croſs; he then gives it to the man, who puts it on the wedding-finger of the woman's left hand. This ring is looked upon as a pledge of the chaſtity and fidelity which the wife owes her huſband. After this the prieſt pronounces ſome prayers, and then addreſſes an exhortation to the married couple and the aſſembly, which is followed by maſs.

When the woman is a virgin, and has always had the reputation of being ſuch, the benediction is given in the following manner:

After the offertory, the prieſt goes to the foot of the altar, and the married couple make what oblation they think proper: the prieſt repeats ſome prayers, and the

ceremony ends with an exhortation to the married couple, which turns upon the duties of the married ſtate, the end of marriage, mutual love, &c. after this he ſprinkles them with holy water.

Till the young people have received the benediction of the church, it is not allowed them to live under the ſame roof, or be in company together, except in the preſence of their parents: but, when they have once received it, they are at liberty to enjoy thoſe pleaſures which are ſinful, when not authorized by the formalities of the church.

The married couple muſt aſk the prieſt's benediction of the marriage-bed. In giving this bleſſing the prieſt prays, that thoſe who are to lie in this bed may increaſe and multiply. The ſanctification of the marriage-bed is compleated by the ſprinkling of holy water.

THE pretext of ſorcery and incantation has been often uſed by huſbands who were impotent through ſome natural defect, or had exhauſted themſelves bydebauchery. A huſband muſt be in a great perplexity when he has recourſe to this evaſion. A man ſhould be acquainted with his own powers. There are, however, ſome caſes in which he may be ignorant of them. However, this pretended ſorcery is generally no more than a want of ſpirits, a defect of natural heat.

THIS ſuperſtition prevailed in England in the reign of James the Firſt; as we find that the Earl of Eſſex aſcribed his ill ſucceſs with the Counteſs, to ſorcery and witchcraft. In Roman-catholick countries the prayers of the church have been thought neceſſary upon ſuch melancholy occaſions. The formalities which are then obſerved are as follow:

THE prieſt begins by exhorting the married couple to put their whole truſt in

God. He recommends to them to continue in prayer till the day appointed for performing the ceremony: this being come, he is to celebrate a mass in their presence, at which they are to fall upon their knees: he then repeats the prayers and psalms.

In these prayers he exclaims against the Devil, the author of witchcraft and sorcery; and beseeches Heaven to restore the faculties of the married pair. He then lays his hand on the woman's head, and prays that she may be fruitful. The whole concludes with the sprinkling of holy water.

It may not be improper, in this place, to make some remarks on the conformity between the practices of the antients and moderns in what relates to marriage.

'Tis almost unnecessary to mention the portion, the custom of which is of great antiquity, and has obtained amongst the most barbarous nations. It has been observed by one of the antient Greek poets, that

that the giving a fortune with a woman is beſtowing her money to purchaſe a maſter with. Many of the fathers ſeem to be of the ſame opinion. St. Ambroſe declares, that a woman who marries ſells herſelf for a ſlave; nay, he goes ſo far as to aſſert that the condition of a ſlave is preferable to that of a wife. However, very few young girls could be prevailed upon to live unmarried by ſuch conſiderations.

SOLON, the renowned legiſlator of Athens, made a law that a woman's whole fortune ſhould conſiſt in three ſuits of cloaths, and a few houſhold utenſils, with a view of preventing matrimony from becoming a bargain. Such a cuſtom as this would never be received in thoſe countries where a wife often makes a man's fortune, who is ſeldom ſollicitous about her merit, provided ſhe has money enough.

A PRACTICE of a very extraordinary nature with regard to marriage, prevailed amongſt the Lacedemonians, who looked upon

upon that inſtitution as of ſo high an importancē to ſociety, that they allowed their women to beat publickly all the old batchelors once a year: and yet this very people allowed of two cuſtoms, whoſe tendency was, by no means, to promote marriage. They allowed proſtitutes and concubines to act in thoſe domeſtic employments which are now given to chambermaids.

The Chriſtian religion does not tolerate ſuch practices; and ſuch huſbands as have any commerce with other women than their wives, violate the eſſential duties of marriage. The woman's aſking her parents conſent, the contract of marriage, and betrothing, were much the ſame in antient times that they are now. They uſed a ring in marriage as well as the moderns; this was called *annulus pronubus*. It was cuſtomary for the bridemen and maids to accompany the bride and bridegroom, in order to guard them, aſſiſt them with their advice, and ſuperintend the ceremonies.

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The betrothing was generally ſpent in feaſts and merriment. They uſed to viſit, compliment, and congratulate; the wedding took up three days together, when the bride, the bridegroom, and the young people that were at it, made the moſt ſplendid appearance they could, and were generally decked with jewels. The bride was crowned and carried in great pomp to her huſband's houſe, where the marriage bed, adorned with flowers, was ready to receive her: here the *pronubæ*, a company of matrons, put her to bed: theſe matrons were generally about threeſcore years of age, and having a thorough experience of wedlock, thought it their duty to inſtruct the bride.

'Tis worthy of remark, that ſomething like the antient cuſtom of ſtrewing the threſhold of a new-married couple with flowers and greens, is at this day practiſed in Holland. Among the Feſtoons and Foliage, the laurel was always moſt conſpicuous:

cuous: this denoted, no doubt, that the wedding-day is a day of triumph.

Amongst Chriſtians, the nuptial ceremonies vary, according to the countries, and even provinces of a country. In many parts of France, for example, the bridegroom goes, attended with his friends and relations, to the bride's houſe, and carries her from thence to church with great ceremony: he walks between his two neareſt relations, and the bridemen follow: the bride is conducted with equal ceremony: ſhe is dreſſed according to her quality, crowned with flowers, and followed by the bride-maids, crowned alſo.

We are told by Gaiac, an Italian author, that, in his country, the bride and bridegroom are married in church, without the leaſt ceremony. But courtſhips in France are of a pretty long duration; the French chuſe to be acquainted with a woman before they ſet their affections upon her; or perhaps this may be only a pretext to conceal

ceal their desire of being lovers for a long time.

But the Italians do not approve of thus protracting preliminaries: at Venice matches are concluded between persons that have never seen or spoke to each other: in that city, indeed, people marry merely upon interested views; Love, Esteem, and affection being entirely out of the question: money, or the greatness of a family, are the only things taken into consideration.

The gallantry that precedes marriage has something remarkable in it among the Venetians. When all things are adjusted between the parties, the gallant must walk every evening at stated hours before his mistress's windows. When the bridegroom makes a visit to his bride, he is obliged to carry her the pearl necklace, which he is to make her a present of. The first interview of persons who had never seen each other before, must have something very extraordinary in it; and this is a natural

tural conſequence of the retired life which women lead in that country. Theſe extravagant and perplexing regulations have given riſe to that concubinage ſo frequent at Venice; and this cuſtom has prevailed to ſuch a degree there, that 'tis very common to ſee women live upon very good terms with their rivals. Nay, more, their concubinage often becomes a ſort of clandeſtine marriage, the ceremony whereof is not performed till a long time after conſummation; and this is often deferred till a few days or hours before the death of one of the parties.

It may, perhaps, appear ſomewhat extraordinary that mothers often procured miſtreſſes for their ſons; but 'tis probable that the Venetian matrons do this from the ſame motive that influences thoſe of Spain, who, when their ſons arrive at the age of twelve or thirteen, get concubines for them in order to preſerve them from the venereal diſeaſe, which would be the ſure conſequence of wenching at random. 'Tis apprehended,

prehended, however, that the conduct neither of the Venetian nor Spaniſh matrons will appear as ſingular as that of the Empreſs Livia, who carried her complaiſance for her huſband Auguſtus ſo far, as to turn procureſs for him.

With regard to love and marriage, the Spaniards differ greatly from the French, and other European nations: in fidelity and ſecrecy they are not to be equalled: they never mention their miſtreſſes but with ſo profound a reſpect, that one would think they were their ſovereigns. Theſe miſtreſſes, however, are of a very different nature from the concubines, who ſeldom occaſion any domeſtic broils. A huſband has often a wife, a miſtreſs, and a concubine: all this is tolerated, and does not occaſion any manner of diſturbance in families.

Lastly, to be ſomewhat more particular with regard to their marriages. When a young girl has fixed her choice, ſhe is al-

allowed to marry, though againſt her father's conſent; in which caſe ſhe applies to the pariſh prieſt, who takes her from her father's houſe, and puts her into a convent: after ſhe has paſſed ſome time there, he obliges her parents to marry her, in caſe her reſolution holds. We ſhall, in the ſequel, meet with ſome more of their cuſtoms which are much more extraordinary.

CHAP.

CHAP. IX.

Of the Marriage Ceremonies of the Peruvians.

GARCILASSO DE VEGA gives the following account of the marriage of perſons related to the Incas:

THE King iſſued out orders that the marriageable young men and maids of his family that were in Cuſco ſhould aſſemble at a ſtated time every year, or once in two years. This age was eighteen or twenty for the girls, and twenty-four for the young men. They were not allowed to marry younger, becauſe it was proper the parties ſhould be of a ſufficient age to govern their families. When the marriage was agreed upon, the Incas placed himielf in the midſt of them, they all ſtanding one by another. After having called them by their names, he took them by the hand and made them promiſe

promiſe a mutual faith, after which he gave them into the hands of their parents. The new-married couple then repaired to the houſe of the bridegroom's father, and the wedding was ſolemnized for three or four days, or more, accordingas the neareſt relations judged proper. The young women married in this manner were afterwards called the lawful wives, or the wives given by the hand of the Incas, which title was beſtowed meerly to do them a greater honour. When the Incas had thus married the relations, the next day the miniſters appointed for that purpoſe married the reſt of the young men, ſons of the inhabitants of Cuſco, in the ſame order, according to the diviſion of the ſeveral diſtricts, called Higher and Lower Cuſco. The moveables of the houſe were furniſhed by the relations, every one of whom contributed ſomething.

The governors and curacoes were obliged by that office to marry the young men and maidens of their provinces in the ſame manner.

ner. They were required to aſſiſt at thoſe weddings, or ſolemnize them themſelves as lords and fathers of their country. It was incumbent upon the corporations of every city to provide a houſe for their new-married citizens, and their neareſt relations were obliged to ſupply them with moveables. The inhabitants of one province were not permitted to marry with thoſe of another; they were all under a neceſſity of marrying among their own relations like the antient tribes of Iſrael; which regulation was made in order to prevent a confuſion of their nations and families. An exception was made, notwithſtanding with regard to ſiſters.

All the inhabitants of a province that were ſprung from the ſame race and ſpoke the ſame language, called themſelves relations. They were, more-over, obliged to reſide in their own province, and not to change one diſtrict for another, leſt they ſhould confound the *decuriæ* which had been eſtabliſhed by the citizens; beſides, their

their corporations aſſigned the houſes, which they were not permitted to do more than once, and that only in their own diſtrict, and with the conſent of their relations. It was cuſtomary for the heir apparent to marry his own ſiſter, in imitation of the Sun and the firſt Incas: For, ſaid they, ſince the Sun took the Moon, his ſiſter, to wife, and had married their two firſt children together, it was but reaſonable the ſame order ſhould be obſerved with regard to the King's eldeſt children. To this they added that the blood of the Sun ſhould not be mixed with that of men; that the ſucceſſion ſhould fall to the heir both on the father's and mother's ſide, and that otherwiſe he forfeited his right; for they were extremely ſcrupulous with regard to the ſucceſſion to the crown. It was cuſtomary for the elder brother, who was heir-apparent, to marry his own ſiſter, but when he had no ſiſter he married his neareſt female relation of the blood royal, and this ſhe-relation was entitled to the crown in fault of iſſue male, as in Spain. In caſe

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the King's eldeſt ſiſter brought him no children, he married her ſecond, or third ſiſter, till ſuch time as ſome were born to him. This wife was called *Coya*, i. e. Queen, or Empreſs: theſe Kings uſually kept ſeveral concubines, ſome of whom were aliens, and others diſtant relations. They looked upon the children they had by their relations as legitimate, becauſe they were of their own blood; but thoſe which the Incas had by aliens, were conſidered as baſtards; for though they were reſpected on account of their connection with the royal family, they were by no means thought to be upon a footing with the legitimate ſons: the latter were adored as Gods, the former honoured as men.

Burchas, who had his information from the Spaniſh authors, tells us, that the bridegroom uſed to go to the houſe of his bride, and put upon her the Otoia, a kind of ſhoe: the ſhoe was made of wool when the bride was a virgin; but when ſhe was a widow, it was made of a kind of reed.

It will be neceſſary to give a particular explanation of the royal habit of the Incas. We find it deſcribed as follows, by the author of the hiſtory of the Incas.

The Incas generally wore a kind of twiſt about his head, called Lauta, of about an inch wide, and made almoſt in a ſquare form, which went five or ſix times round his head, with a coloured border that reached from one temple to the other. His habit was a waiſtcoat which reached down to the knee, called by the natives Uncu, and by the Spaniards Cuſma; which ſeems rather to be a word peculiar to ſome province, than to belong to the general language of the country. Inſtead of a cloak they wore a kind of ſurtout, called Yacola. The nuns alſo made a kind of ſquare purſe for the Incas, which they wore, as it were, in a ſling, tied to a twiſt very neatly wrought, and about the breadth of two fingers. Theſe purſes, called Chuſpa, were uſed only to hold the herb Cuca, or Cucoa, which the Indians are accuſtomed to chew. This Cuca was

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not then as common as it is at preſent, for none were allowed to eat of it but the Incas, his relations, and certain Curacas excepted, to whom the King uſed to ſend every year ſeveral baſkets full, by way of preſent; and this was looked upon as a very high favour.

CHAP. X.

Of the Marriage Ceremonies of the Caribbees.

THESE Barbarians are extremely jealous, and it is lawful for them to kill their wives when they have only a bare ſuſpicion of their infidelity. In the Caribbee iſlands women are looked upon as the ſlaves of their huſbands, and, though they are oppreſſed in ſo inhuman a manner, they are ſaid to obey with ſo much exactneſs, ſweetneſs and reſpect, that their husbands are rarely obliged to exert their authority.

IT were to be wiſhed that Chriſtian wives, who are daily reminded from the pulpit of the duties of obedience and conjugal fidelity, would follow ſo good an example. This doctrine will, in all probability, be preached to them as long as the world laſts, but it is to be feared they will be

be as backward to regulate their conduct by it as the Caribbees are to embrace the Chriſtian faith. In a word, the women in this country are in ſo compleat a ſtate of ſlavery that a woman is never known to eat with her husband, or even in his preſence. An apron, which is the emblem of modeſty and chaſtity, is worn by the young girls about twelve years of age. In the Lucayan iſlands, when a mother knows by certain natural ſymptoms that her daughter is entitled to the name of woman, the relations meet together and make a feaſt, after which they give her a cotton net filled with herbs, which ſhe afterwards wears about her thighs, for before ſhe went ſtark naked. It is true, indeed, that their being naked does not occaſion them any uneaſineſs; and ſuch is their virtue, that they ſay that when they are naked they ſhould be looked upon only in the face. We are told likewiſe that when a young girl is marriageable, ſhe is obliged to live for ten days together upon dry caſſave. If ſhe is not ſtarved in this time, it is a proof ſhe will

be a good houſewife. The young women of theſe iſlands are not permitted to have any commerce with their young men when once they are of an age fit to be married. Their mothers never ſuffer them to go out of their ſight; nevertheleſs, as father Labat informs us, a young woman ſeldom attains to that age without having been ſingled out before by ſome young ſavage who, from the moment of his declaration, conſiders her as his future wife till ſhe may be of an age to become ſo in effect. Relations are allowed to marry each other, a woman not being at liberty to refuſe her kinſman. They often make a choice when they are but four or five years of age.

A BROTHER does not marry his ſiſter, nor a ſon his mother. Inceſt is looked upon by them with horror: but they allow ſo general, ſo extenſive a liberty, with regard to all the other degrees of conſanguinity and the plurality of wives, that a man often marries three or four own ſiſters, who

who at the ſame time are either his nieces or couſin-germans.

THEY reaſon thus: That, as they have been brought up together, they will of conſequence love each other the better and live in a greater harmony.

THERE is one very extraordinary cuſtom in uſe among them: A Caribbee ſometimes demands the offspring of a woman with child, provided it be a girl, which, if granted, he marks the woman's belly with rocou. As ſoon as the girl is ſeven or eight years of age, he goes to bed to her, in order to inure her to the ſports of Venus.

A FATHER retires from ſociety upon the birth of his firſt born ſon, and keeps a very ſtrict faſt for thirty or forty days together. La Borde, in his Deſcription of the Caribbees, informs us that the huſband goes to bed and acts the part of the lying-in-woman. No one has been able to aſſign the

the origin or reaſon of this cuſtom. Here follows another altogether as extravagant: The time preſcribed for faſting being expired, two young Caribbees are choſen to flaſh, and to cut and hack his body all over: they then rub his body with tobacco juice, after which they ſeat him in a chair painted red: the women bring in victuals which the old men preſent to the wounded perſon, and feed him as we do a child: in like manner they pour drink down his throat, holding his neck at the ſame; and when he has done eating the old men preſent him with two pieces of caſſave, which the poor mangled father holds in his hands. The ceremony is performed in a large, open place, during which he gets aſtride upon two caſſaves, which he is afterwards obliged to eat. It is eaſy to conceive that they muſt be bloody. They then beſmear the child's face with blood, which they imagine contributes to make him brave and courageous; and the greater the father's patience, the greater, they apprehend, will prove the valour of the ſon: but this is not all; he is obliged to

to an abſtinence from various things every time any of his wives is brought to bed. The child is bathed in water the moment after he is born, and if it happens in the night-time the father bathes himſelf likewiſe. Then the mother begins to flatten the child's forehead and ſquaſh its face, which amongſt them is thought to increaſe its beauty.

It is no difficult matter to gueſs what ſort of an education ſuch ſavages beſtow upon their children. About a fortnight after the child is born they give it a name, which is generally taken from ſome of the anceſtors of the family, from ſome tree or other object that is agreeable to them.

Much form and ceremony is obſerved in naming the child; nay it has godfathers and godmothers, if we may call thoſe by that name, who bore a hole in the child's ears, in his lower lip and between his noſtrils. They put threads into theſe holes,

to which pendants hang dangling; but they defer the ceremony when the child happens to be too weak to undergo it. At two years of age, the ceremony of cutting off its hair is performed.

CHAP.

CHAP. XI.

Of the Marriage Ceremonies of the Indians.

IT is cuſtomary among the Indians for the bride and bridegroom to ride together on the wedding-day, in the ſame ſedan, the common vehicle of their country, which four men carry upon their ſhoulders; they ſet out about ſeven or eight in the evening, accompanied by all their friends and relations, with trumpets ſounding, and drums beating before them, and are lighted by a great number of maſſals, or torches: ſeveral women walk behind the ſedan, ſinging verſes, in which they wiſh the new-married couple uninterrupted happineſs, as the Greeks and Romans were accuſtomed to do in their Epithalamiums.

THE bride and bridegroom in India are carried up and down in this manner for ſome

ſome hours, after which they return home, where their arrival is waited by the women and ſervants: the whole houſe is illuminated with little lamps, and ſeveral maſſals are lighted for their coming.

Besides thoſe which go before the ſedan, maſſals are made of ſeveral pieces of old iron, knit very cloſe together, circularly; and theſe they thruſt through a copper haft, or handle: they who hold a maſſal in one hand, have a bottle made of the ſame metal with the haft of their torches, in the other, and filled with oil, which they pour from time to time on the linnen-cloth above-mentioned, which ſerves the ſame purpoſe as the wick of a candle among us; ſo that it would immediately go out, if not conſtantly ſupplied with oil.

As ſoon as the new-married couple enter the houſe, the bride retires with the women, and the bridegroom and his friends lay themſelves down upon mats, or carpets,

pets, and proviſion is immediately brought them.

THERE is always a great concourſe of people at theſe weddings; nor did the Greeks themſelves ſurpaſs the Indians in the multitude of bride-folks.

CHAP.

CHAP. XII.

Of the Marriage Ceremonies of the people of Florida.

THE inhabitants of Florida ſeldom marry above one wife, who, by a breach of fidelity to her huſband, expoſes her ſelf to an ignominious puniſhment, or even to a cruel death; however, the grandees of the nation have the privilege of marrying as many wives as they pleaſe; but then one of them alone is looked upon as the lawful wife, all the reſt being conſidered as concubines: the children of the latter are not entitled to an equal portion of their father's wealth with thoſe of the former.

THE inhababitants of Apalache don't marry out of their own families: among them parents often make a match for their children

children in their infancy; and theſe ratify the ſame when they come to the years of diſcretion: they are free to marry in any degree of conſanguinity next to that of brother and ſiſter.

The Apalachites give their children the names of the enemies they have killed, of the villages they have burned, or of ſuch of their priſoners as have died in war. The girls bear the names of their deceaſed mothers and grand mothers; for, 'tis a rule inviolably obſerved amongſt them, never to give the ſame name to two perſons of the ſame family. Till twelve years, both boys and girls are under their mother's direction; after which the father takes the education of the boys upon himſelf. 'Tis confidently aſſerted that huſbands diſcontinue all commerce with their wives from the time of their breeding till after their lying-in: they carry their ſcruples ſo far, as not even to eat any thing they may have touched during the time of their child-bearing.

Early

EARLY marriages are not cuſtomary among the Floridans who dwell near Panuco, yet we are aſſured they are ſcarce maids by the time they are ten or twelve years of age. The women of the Lucayan iſlands wear a cotton apron, for modeſty-ſake; and their young women wear them as they are marriageable.

CHAP.

CHAP. XIII.

Marriage Ceremonies of the inhabitants of Hudſon's-bay, Miſſiſippi, and Canada.

MONSIEUR de la Croze, in his hiſtory of the Chriſtianity of the Indies, tells us, that the ſavage inhabitants of Hudſon's-bay marry as many wives as they can maintain: that 'tis likewiſe cuſtomary for them to marry the ſiſters of their wives, thinking they are more likely to live in a friendly union with them than with ſtrangers. We learn farther, from the fifth volume of a collection of voyages to the north, that the ſame cuſtom is obſerved by the people of Louiſiana; and that nothing is commoner than to ſee four or five ſiſters married to the ſame man. An exemption from many domeſtic cares is granted to her that has the luck to bear the firſt child.

Amongſt

Amongſt theſe ſavages the courtſhip that precedes marriage is ſeldom protracted to any conſiderable length. No ſooner does a ſavage feel the influence of the paſſion of love, but he inſtantly reveals it, and, in order to obtain the object of his wiſhes, entertains her family, and makes her father a preſent; and, when once he has obtained their conſent, he takes her home, without requiring a portion.

We find a more particular account of the marriages of theſe people in father Hennepin, who tells us, that their marriage is not a civil contract; that the huſband and wife do not bind themſelves to each other for life: that they cohabit together as long as they like one another, but ſeparate without the leaſt formality as ſoon as their harmony is interrupted by domeſtic broils.

Young girls are married very young, and before they are of an age to have any commerce with their huſbands, they ſuperintend domeſtic affairs, while the huſband goes,

goes a hunting, and brings what he kills to her father. No courtſhip, or endearing converſation, paſſes between them before they tie that knot, which is ſo often fatal in other places.

To illuſtrate this, let us ſuppoſe a ſavage man and woman together, who never ſaw one onother before, and that one of them ſhould conceive a ſudden inclination for the other; the amorous ſavage will, without the leaſt ceremony, aſk the perſon he deſigns for his wife, if ſhe has a mind to have him, and ſhe, without ever conſulting her friends, gives him her anſwer directly. This mutual conſent is followed by a ſort of ceremony, which may be looked upon as an effect of the modeſty of the female ſavage, and a proof of her future oeconomy.

The ceremony is as follows: on the evening of her wedding-day the bride takes an axe, cuts down wood in the fields, and makes it up into a load; then lays it down before her intended huſband's hut, and ſits

by

by her lover, who ſoon after goes to bed to her, making no other compliment than that 'tis time to go to reſt. Father Hennepin adds, that the friendſhip of theſe ſavages is very ſubject to change, and that they look upon each other with the utmoſt coldneſs and indifference when they happen to meet after a falling out. When they part, the wife ſometimes carries away her cloaths and furs, and ſometimes only takes a piece of ſtuff to make a petticoat and blanket. The children follow their mother, who takes care to provide for them. The children ſometimes ſtay with their father; but thoſe ſavages who diſmiſs their wives, generally leave the children with them, and tell them that they don't believe them to be their own. This is probable enough, ſince they are ſaid to be far from hard-hearted; at leaſt father Hennepin informs us, that they are not very fond of matrimony, and that they quit their huſbands without any manner of reluctance. The men are not more faithful to the marriage-bed than the women.

When a ſavage is out upon an inroad, he often hires a woman for ſome days, or weeks; her parents deſire no better; becauſe they get furs by this cohabitation. The firſt wife keeps the houſe and ſows the corn, whilſt the huſband is rambling up and down the country with the other: but, as ſoon as he is returned home, he diſmiſſes his itinerant wife, and returns to his firſt, unleſs the former happens to have charms capable of effacing all the beauties of the latter: the wife, indeed, has no reaſon to complain, being in poſſeſſion of a privilege of ſupplying her huſband's place during his abſence.

These practices, however, are not univerſal; there are ſome amongſt the ſavages who obſerve punctually all the duties of a married life, and who conſider it rather as a ſtate of felicity than yoke.

In fine, Canada affords examples of huſbands who love their wives with the utmoſt tenderneſs. When a man has made

a few preſents to the parents of the girl he intends to marry, ſhe becomes his property, and is looked upon as a purchaſe he has made. It ſometimes, though very rarely, happens, that the parents take back their ſon-in-law's children, and return them the preſents they had received.

It has been already obſerved, that theſe people are, by no means, addicted to jealouſy: ſome ſavages, however, equal the Spaniards in jealouſy, and puniſh the infidelity of their wives with the utmoſt ſeverity. A jealous huſband may cut off his wife's noſe or ears, nay, put her to death; nor is any other ſatisfaction required of him than to make a preſent to the parents of the deceaſed, in order to dry up their tears.

Such ſavages as make War the buſineſs of their lives, don't marry till they are twenty-five or thirty years of age, leſt their vigour ſhould be impaired by cohabiting with women. Thoſe who have any com-

commerce with them before that ſtage of life, are looked upon as effeminate, and unfit for war, or hunting. But 'tis not to be ſuppoſed that they are more chaſte than thoſe who marry.

THERE prevails an opinion amongſt this people, that a perpetual chaſtity is productive of vapours and pains in the back; ſo that a young warrior, in order to preſerve his health, muſt every week make a nocturnal ramble in queſt of a miſtreſs.

LA HONTAN gives the following account of theſe Canadan amours. They never talk of their paſſion to the ſhe ſavages by day, being of opinion that the night is the propereſt time for amourous dalliance.

WHEN a young man after having viſited his miſtreſs three or four times, imagines that ſhe looks upon him favourably, he behaves as follows, in order to be thoroughly convinced of it.

'TIS

'Tis to be premiſed, that the ſavages live in a kind of equality, agreeable to Nature, which preſerves them from all apprehenſion of thieves and domeſtic enemies; in conſequence of this their huts are open night and day. The ſlaves take care to put out the fire two hours after ſun-ſet. The young ſavage, wrapt up in a great many cloaths, goes about that time to his miſtreſs's hut. He then lights a ſort of match at the fire, and afterwards approaches the bed. If ſhe puts out the match, he lays himſelf down by her; but, if ſhe wraps herſelf up in the bed-cloaths, he inſtantly retires, for this is interpreted as a proof that he is not welcome.

We are aſſured by the ſame author, that the ſhe ſavages drink the juice of certain roots, in order to procure abortion, for a young woman that has had a child, has no chance of ever getting a huſband.

The moſt ſingular circumſtance of their behaviour is, that they permit their lovers

to

to ſit down by them on the bed, only to talk with them a little: but if one of the ſeveral moments which they paſs together, ſhould happen to prove more agreeable than the reſt, they make no ſcruple of granting their lover the laſt favour: this is owing to the reſolution they have taken not to be ſubject to their lovers: which cuſtom confirms what has been advanced above, with regard to the opinion which theſe people have of the freedom of their women in that independant ſtate which precedes marriage.

When a ſavage of Canada forms a reſolution to marry after having ſignalized himſelf in war, he draws up a leaſe for a certain number of years: they conſider a contract for life as an inſupportable ſlavery: the ſavage, therefore, takes a wife ſuitable to him; after which the parties agree together, and communicate the intended match to their relations, who meet in the hut of the oldeſt amongſt them: there they make an entertainment after the Canadan

faſhion, ſing and dance the marriage dance. Theſe diverſions being over the bridegroom's relations retire, the oldeſt four excepted, when the bride, attended by four antiquated ſhe relations, preſents herſelf at one of the doors of the hut, where the moſt decrepid of the bridgroom's four kinſmen comes to receive her, and leads her to her future huſband, to a place where they are both to ſtand upon a mat. A wand is preſented to them, which each of them holds by the end; hereupon the old men make a few very ſhort ſpeeches. The bride and bridegroom, ſtill holding the wand, ſpeak to one another alternately; they afterwards break it into ſeveral pieces, which they diſtribute to the witneſſes. When this ceremony is at an end, the bride is led out of the hut and conducted back to her father's houſe by the young maidens who waited for her at the door. Her huſband is obliged to viſit her there till ſuch time as ſhe has made him a father. When this happens ſhe packs up her things and goes home to her

her huſband, with whom ſhe cohabits as long as the marriage laſts.

We meet with the following ſingular circumſtances in la Potterie's hiſtory of North-America, Vol. II. When a lover is ſecure of the affection of his miſtreſs, he applies to his father or his neareſt relation, who undertakes to go and viſit his miſtreſs's father in the night-time. He awakes him, lights his pipe and preſents it to him, and at the ſame time demands of him his daughter. When once they are agreed, the young man's father aſſembles all his relations, and declares to them his intention of beſtowing his ſon in marriage. Theſe bring as many things as they are able to beſtow, in order to portion the young ſavage. His mother goes with part of the goods to the young woman's hut, and the bride's mother declares to her daughter, that ſhe has married her to ſuch a one. The girl is obliged to give an immediate conſent, and from a ſtrange abuſe the fathers, mothers, and eldeſt brothers,

are permitted to proſtitute her, becauſe, according to them, her body is not her own but her relations. She laments the loſs of her virginity however. As ſoon as ſhe has received her preſents, ſhe acquaints her family with the new alliance, and diſtributes them amongſt her relations. Every one contributes ſomething to the bride's portion. The bridegroom's mother and ſiſter likewiſe make preſents to the bride, and equip her very magnificently upon the wedding-day: this ſplendour, however, conſiſts only in covering their ſhoulders with a good beaver's ſkin, and perfuming their hair with bear's greaſe. She then goes to her mother-in-law, who takes her ornaments and gives her others in exchange, together with a large kettle; after which ſhe returns to her father's, and is there undreſſed again. Her mother gives her a certain quantity of maiz which ſhe carries to her huſband, who undreſſes her a third time, and then the two families divide all the preſents among themſelves.

THERE is ſomething remarkable in the continence of the new-married man; he carries ſelf-denial ſo far as to decline all commerce with his wife for ſix months after his marriage. However, the laws of his country allow him to conſummate the marriage four days after it is ſolemnized; but he looks upon this continence as a convincing proof of the high affection he has for his wife, and would have it thought that his only view in marrying was to reflect an honour upon himſelf by the alliance.

WHEN the year is expired the wife returns perhaps to her mother's hut, who thereupon becomes proprietor of all her ſon-in-law's poſſeſſions, as well as of whatever he gets either in hunting or fiſhing. The huſband miſſing his wife, imagines ſhe is gone to her mother's, goes to the hut at a time when he thinks the whole family are aſleep; but the father and mother of the young woman are upon the watch, while ſhe, after all theſe preliminaries, is faſt aſleep by the fire-ſide, or pretends to

be ſo. No ſooner does the huſband enter the hut, but he perceives the fire was made upon his account; upon which he ſits down by his wife. His father-in-law then riſes with an air of coldneſs and indifference, and filling his pipe gives it him to ſmoak. His mother-in-law ſets a diſh of meat at his feet, which he begins to eat without uttering a ſyllable. In a word, he reſides two years with his father-in-law, during which time whatever he gets by hunting, fiſhing, or trade, belongs to his mother-in-law, as we obſerv'd above. The life which the new married couple are obliged to lead is ſomewhat extraordinary. 'Tis againſt the laws of decency for them to ſpeak to to each other in the day-time, unleſs it be to break out into mutual reproaches.

When the two years are expired, the ſon-in-law quits his father-in-law, and then his wife and he ſet up houſe-keeping together, unleſs he has thoughts of taking a ſiſter-in-law for his ſecond wife. The huſband is not allowed to marry any woman but

but what he receives from the hands of the relations of his father-in-law, who may give him his other daughters in marriage if he thinks proper; but in caſe he has no more, the mother-in-law adopts ſome of her ſhe ſlaves in favour of her ſon-in-law, or gives him one of her neices. Intereſt, as we are told, cauſed this cuſtom to be eſtabliſhed.

The mother-in-law is intitled to all her ſon-in-law's poſſeſſions; and ſince the mother of a ſecond wife would have the ſame right, it has been thought proper to lay a reſtraint upon the inconſtancy of ſavage huſbands, by obliging them to marry only the daughters of one family, when they are deſirous of having a plurality of wives. The firſt wife has certain privileges above the reſt, which occaſions jealouſy among the women, and is often productive of domeſtic quarrels, but this the huſband bears with great patience, and is even vain of it, as he looks upon the jealouſy of his wives as a proof of their affection. We ſhall now proceed to the conſequences of marriage.

The ſavages of New France prefer girls to boys, and affirm that the former are the ſupport of a family. A menſtruous woman withdraws from ſociety; all the fires in her hut are put out; they clean the fire-place; throw out all the aſhes that were on it, and ſtriking fire with a flint, light up a new one. This woman is obliged to live retired for a week in a hut that has no manner of communication with the reſt. The others don't drink of the ſtream ſhe has taſted; they never draw any water out of it, and ſhe ſets certain marks which diſcover the condition ſhe is in.

When a young woman finds her periodical diſtemper coming upon her for the firſt time, ſhe retires from all ſociety, except that of thoſe women who attend her, during which ſhe ſmears herſelf with coal.

The moment a woman finds herſelf pregnant, ſhe diſcontinues all commerce with her huſband, till ſuch time as the child is two years old; and when ſhe is upon

upon the point of being brought to bed, a hut is prepared for her, in which ſhe continues thirty days, and if it be the firſt child forty. All theſe cuſtoms have ſome reſemblance to the Jewiſh law; with regard to that which prohibits the man and woman's cohabiting together till the child is two years of age, it muſt be allow'd to be highly reaſonable. When the life of a woman in childbed is in danger, ſhe is carried into the hut in which ſhe uſually lives; but after her death or recovery, the hut is removed to ſome other place.

BARRENNESS is one of the principal cauſes of divorce among the Americans, tho' they are at liberty to part when ever they pleaſe. La Hontan tells us, that the Canadans generally give a week's warning, when they aſſign the moſt plauſible reaſons they can poſſibly invent, that their ſeparation may not appear altogether inconſiſtent with good manners and civility. But the reaſon they moſt commonly alledge is ſome pretended diſtemper, a deſire of eaſe or

tranquility neceſſary for the recovery of their health. When divorce is determin'd upon in Canada, the ceremony made uſe of upon that occaſion is as follows: they bring into the hut where the marriage had been celebrated, all the little pieces of the wand which has been ſpoken of above; theſe are burnt with ſolemnity, and thus the divorce is compleated. The women are at liberty to marry again as well as the men: however, decency reſtrains them from ruſhing into the arms of a ſecond huſband during the life of the firſt. When the huſband and wife part they ſhare the children equally between them; for children, ſays la Hontan, are the treaſure of the ſavages: if there is an odd one 'tis conſider'd as the property of the wife. A woman deſpairs of ever meeting with another huſband when once ſhe is turned of fifty; the Canadans thinking it abſurd to marry a woman that is paſt child-bearing. When once a woman is upon the decline, ſhe is no longer to their taſte. What remedy ſhould thoſe women have recourſe to who find

them-

themſelves deſpiſed on account of their age? I anſwer they ſhould contrive expedients to conceal their age from the world; but if their ſincerity will not ſuffer them to impoſe upon the other ſex, it muſt be own'd they greatly ſurpaſs our European ladies in that virtue.

An old woman of Canada that is ſtill fond of the ſport, will adopt a priſoner of war and keep him for her own private uſe. 'Tis reaſonable to imagine that ſhe generally chuſes a luſty and vigorous ſon of Mars for this purpoſe: be that as it will, it is natural to think he is not ungrateful, and that he exerts his utmoſt efforts to ſhew the deep ſenſe he has of his obligations to a paſſion which gives life to all men, and prolongs his own,

CHAP. XIV.

Of the Marriage Rites of the Mexicans.

MARRIAGE amongſt the Mexicans is ſolemnized by their prieſts, and a public inſtrument drawn up which contains the particulars of the wife's fortune, which the huſband is oblig'd to return in caſe of a ſeparation. The articles being agreed upon, the couple go to the temple, where one of the ſacrificing prieſts propoſes ſeveral queſtions in order to examine into their reſolutions. He then takes up the woman's veil and the huſband's mantle, and with one of his hands ties them together at one corner, as an emblem of the inward tie of their wills, Being thus bound to each other, they are conducted back to their houſes by the prieſt. They then viſit the harth or fire, which is look'd upon as a mediator of the diſputes between huſband

husband and wife; and this they do in imitation of what the Romans practised in regard to the laws. They are accustomed to go seven times round it successively, whilst the sacrificing priest walks before them: this ceremony being over, they sit down in order to be equally warm'd by the heat of the fire, which gives the last perfection to marriage. The bridegroom brings with him two old men as assistants or witnesses; the bride two old women.

The Mexican history adds, That in the beginning of the night a kind of she-mediator, accompanied by four matrons, with each a torch in her hand, takes the bride on her back and carries her to her husband's house. The parents of the latter go to meet the bride, and lead her into a place where the bridegroom waits her coming; and here the rest of the ceremony is compleated in the manner described above. Then follows the marriage feast, which being over the old men take the bridegroom aside, and the old women the bride, in

in order to inſtruct them in thoſe particulars, a knowlege of which is uſeful and neceſſary for their change of condition, and how they may beſt diſcharge thoſe duties to which they are bound by their marriage contract; the old people then retire, and leave the married couple to put the laſt hand to the work. Some provinces of the empire have either added or retrench'd from theſe particulars, according to the dictates of caprice and fancy.

'Twas cuſtomary at Tlaſcalla to ſhave the heads of the married couple, to ſignify to them that it was time to lay aſide all youthful amuſements. In Mechoacan the bride was obliged to keep her eyes fixed upon the bridegroom during the whole ceremony, without which the marriage was look'd upon as imperfect; probably this was done with a view of ſignifying to the wife that ſhe was to read her duty in the eyes of her huſband. 'Twas cuſtomary in another province of this empire to carry off the bridegroom, that he might be thought to be forced to the marriage, or perhaps to

denote

denote that if men were not prompted by the dictates of nature and reaſon to the propagation of their ſpecies in a lawful way, ſcarce any man would ever enter into that ſtate, or embaraſs himſelf with the care of a family, but would chooſe rather to beget a long ſucceſſion of baſtards and abandon them to the wide world.

In the province of Panuco, the huſband purchaſes his wife for a bow, two arrows, and a net, which may be looked upon as giving her a portion. During the firſt year after marriage the wife's father does not ſpeak a word to his ſon-in-law, and the latter abſtains from all commerce with his wife for two years after he has had a child. The Mecatecas, another people ſubject to the empire of Mexico, faſt, pray to their gods, offer ſacrifices to them, and, from a penitential motive, draw blood from themſelves, and rub the mouth and face of their idols with it.

What can be the meaning of this extraordinary piece of devotion, in a ſea-

ſon

ſon that is generally attended with mirth and feſtivity? does it ſpring from fear or a principle of duty? 'Tis probable they may be partly influenced by fear: but whatever reaſon may be aſſign'd for that piety, the Europeans would have a ſtrange opinion of a huſband who ſhould give himſelf up to faſting and praying in thoſe days which ſeem devoted to mirth and jollity.

NOTHING is more common in Mexico than divorces; all that is required on theſe occaſions is the mutual conſent of both parties: ſo that they themſelves determine the thing at once, without being under the neceſſity of appearing before judges. The boys ſtay with the huſband, the girls with the wife; but the marriage being thus become void it is capital for the parties to cohabit together again: this regulation was made with a view to prevent divorces from becoming common, which was an abuſe that might be expected from the fickle tempers of theſe ſavages.

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THE chaſtity of their wives is one of their points of honour; and they puniſh adulterers with death, though luſt is one of their predominant paſſions. Notwithſtanding this, public ſtews are tolerated among them.

CHAP.

CHAP. XV.

Marriage Ceremonies of the Indians in New Mexico.

POLYGAMY is lawful amongſt theſe ſavages. We are inform'd that the natives of Cibola marry only one wife. In Californiа young girls are not permitted to keep company with men. Adultery is puniſh'd with death. A widow is at liberty to marry a again ſix months after the death of her huſband. An abominable commerce with youths is cuſtomary amongſt the Californians and their neighbours; theſe youths are for this purpoſe obliged to wear women's apparel. They are forbid to marry; and to ſuch a horrid length is this execrable cuſtom carried by them, that when one of theſe proſtitutes happens to die, his brother is obliged to ſucceed

ceed him in the infamous office. Theſe abject wretches look upon this obſcenity as their duty; however, they are but indifferently rewarded by the public, being obliged to beg their bread from door to door.

THE ſame abominations are frequent amongſt the reſt of the Indians of North-America, who call their pathicks Hermophradites, in order to conceal their infamy.

CHAP.

CHAP. XVI.

Marriage Ceremonies of the Nicaraguans.

THESE ſavages look upon but one woman as the lawful wife of a man, tho' polygamy is practiſed amongſt them. The prieſt takes the parties betrothed by the little finger, and conducts them to an apartment near a fire which is lighted purpoſely for that ceremony. He then lays before them their duty, together with all thoſe particulars which ſhould be obſerv'd by them in this change of their condition, in which it muſt be own'd that an European runs a much greater riſk than an American husband. The parties are conſider'd as husband and wife as ſoon as ever the fire is extinguiſhed. But if a husband having married a girl as a virgin, ſhould upon trial find her otherwiſe, he immediately

ately turns her off without the leaſt ceremony, unleſs he chooſes rather to leave the deciſion of the affair to his cacique, by giving him a permiſſion to make an experiment on her virginity. A woman who has violated her conjugal fidelity, is liable to no other puniſhment but that of being divorced, ſhe is not indeed permitted to marry again; but herein ſhe is no loſer.

A VERY extraordinary cuſtom prevails amongſt them upon certain feſtivals, when the huſband allows his wife to chuſe a deputy. In this particular theſe ſavages reſemble the politeſt people in Europe, with this difference, that the ſavages allow their wives a gallant only upon certain days; whereas in France, ſome husbands carry their complaiſance ſo far as to tolerate their wife's having a gallant all the year round. They, indeed, make themſelves amends by making equally free with the wives of their neighbours. Toleration in husbands ſeems to be no bad policy, as 'tis probable that there is no other

expe-

expedient to meet with ſome conſolation in cuckoldom, than to permit and not prohibit.

After all, whatever violation Hymen may ſuffer, the obſervation of Lafontaine is certainly a juſt one,

Quand on ne le ſcait pas ce n'eſt rien,
Et quand on le ſait c'eſt peu de choſe.

'Tis nothing when from ſpouſes knowlege conceal'd,
And no great misfortune when to him reveal'd.

We are told that an adulterous woman is in this country a reproach to her relations; that the man who debauches a woman is made a ſlave, or obliged to give her a portion; that a ſlave who has any commerce with his maſter's daughter, is buried alive with her, and that public ſtews are tolerated in order to obviate theſe abuſes.

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These cuſtoms, indeed, appear highly inconſiſtent and contradictory. We have ſpoken of them as exiſting at this preſent time: it ſeems probable, however, that if they do 'tis only amongſt a ſmall number of Indians who are confin'd to the woods and mountains, for they have been aboliſhed in all other places by the Chriſtians.

CHAP.

CHAP. XVII.

Of the Marriage Ceremonies of the Braſilians.

THE Braſilian ſavages never marry their mothers, ſiſters, or daughters, but they have full liberty with regard to the other degrees of conſanguinity. A young man is allow'd to look out for a wife as ſoon as he becomes marriageable. It is not conſidered, as in Europe, whether he is capable of ſupporting a family and managing civil affairs. Formerly, a young Braſilian had no right to marry till he had killed an enemy; but now, when a young ſavage has taken a fancy to ſome young woman, he addreſſes himſelf to her parents, friend, or neighbours, and aſks their conſent to marry her.

OUR preliminaries of marriage are utterly unknown to theſe ſavages: they have no

no amorous interviews before marriage, nor do they make any declaration of marriage. The ſavage is looked upon as the young woman's husband from the moment that he has obtain'd conſent. Polygamy is held in great eſteem among them, which plainly proves that they are very deſirous of peopling the nation well. We are told that the wives agree tolerably well together, but their husbands turn them off upon the moſt frivolous pretences. The husband goes to bed as ſoon as his wife is delivered, and acts the part of a lying-in-woman with great art and labour, receiving the viſits uſual upon ſuch occaſions, and cauſing himſelf to be attended as if he was really ſick. He nevertheleſs acts the part of a widwife to his ſpouſe, cuts the child's naval-ſtring, and beats its noſe flat; after having waſh'd it and painted it red and black, he goes to bed, and his wife returns to her work. The ceremonies which follow the birth of the child are ridiculous enough. If it be a boy, his father laying down a bow, arrows, and a knife, exhorts

him to bravery and courage, and concludes, by giving him the name of whatever object makes the ſtrongeſt impreſſion on his mind. As ſoon as the child is grown up, his father takes him along with him in order to teach him the art of war, which conſiſts intirely in killing his fellow-creatures. The females are brought up to domeſtic affairs, and, as ſoon as they have given tokens of being ripe, a ſolemn feaſt is celebrated upon the occaſion.

CHAP.

CHAP. XVIII.

IT is neceſſary to obſerve that polygamy is as much in vogue in Caribana, as in other parts of America. The Caciques have a conſiderable number of wives, and, when they go a journey, they have ſome kept upon the road, like our horſes.

THE common people are allow'd as many wives as they are able or willing to maintain, but they make no difficulty of lending them both to friends and ſtrangers. However, property is no way affected by this piece of gallantry; we are nevertheleſs aſſured, that the ſavages of Caribana diſmiſs their wives whenever they violate their conjugal faith.

When a young woman becomes marriageable, she is shut up during two years, and, in all that time, is not allow'd to cut off her hair: her parents endeavour to procure her a settlement in the world as soon as this term is expired.

The ceremony of betrothing is at the expence of their friends, who bring plenty of provisions and wood to build a hut, for the future couple. One of the bridegroom's friends cuts off his hair from his forehead, and some aged matron does the same to the bride, which completes the ceremony.

They celebrate the festival by eating and drinking heartily; the priest then bestows a benediction upon the marriage, according to the custom of the country. After which he restores the wife to her husband.

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'Tis to be added, that ſhe only who is treated in this manner is looked upon as the lawful wife; for the reſt are all upon the footing of concubines, and, as ſuch, are obliged to obey the former as their miſtreſs.

CHAP. XIX.

The Marriage Ceremonies of the ſavages of Darien.

POLYGAMY is in uſe among the ſavages of Darien, and they have even a privilege of ſelling their wives whenever they ceaſe to be agreeable in their eyes. They have alſo proſtitutes among them, and, if we may give credit to the relations of travellers, their daughters are very laviſh of their favours. They however make uſe of certain herbs in order to procure abortion, as a premature pregnancy is looked upon as infamous.

As ſoon as a young woman of Darien or Panama becomes marriageable, ſhe receives the apron, and is no longer permitted to appear in public. The maidens are veiled in their

their houſes, and even before their father. Happily for the girls they marry them without delay, and by that means render ineffectual the allurements of that ſeducing deity, who frequently deſtroys in a moment all that virtue had been inculcating into youth for fourteen or fifteen years together.

Coreal informs us, that the Weſt-Indians in general declare for nature, and are of opinion that it ſhould by no means be ſuffered to remain idle; whence their men and women have not a great while to languiſh; nor do they once make any of thoſe reflections which might tend to reſtrain the ſallies of love. The ſmall number of adulterers, of either ſex, to be met with amongſt theſe ſavages, may be juſtly aſcribed to their early marriages, and the eaſe with which they meet with partners for life. There is but little ceremony made uſe of in their marriages; all that is required on both ſides, is to aſk each other the queſtion; at leaſt a young woman may give intimation that ſhe deſires ſuch a one for her huſband, whereas

decency forbids an European woman from making the leaſt overture. When they are ſatisfied of one another's inclinations, and are agreed upon the matter, they marry without any farther delay; and every gueſt that is invited to the wedding brings a preſent conſiſting of axes, ſtone, knives, maiz, eggs, fruits, fowls, hamocks, and cottonac, which they leave at the entrance of the hut, and withdraw till ſuch time as the ceremony of making the preſent is ended. After this the marriage ceremony is begun, the form of which is as follows: the bridegroom, at the door of the hut, preſents each of the gueſts with a great gourd-bottle full of chicaly, which is the drink of theſe ſavages. All the gueſts, not excepting even the little children, drink in this manner at the door; then enter the fathers of the bride and bridegroom, holding their children. The bridegroom's father then harangues the aſſembly, holding in his right hand a bow and arrow, with the point turn'd towards them: after that he dances and makes a thouſand antick poſtures,

poſtures, which throw him into ſo violent a ſweat, that he is at length obliged to deſiſt through wearineſs. When the dance is over he kneels down and preſents his ſon to the bride, whoſe father, in the like attitude, holds alſo his daughter by the hand; but the bride's father is obliged to dance in his turn before he kneels down. No ſooner are the compliments over on both ſides, than the brideman and his attendants, run to the fields with their hatchets in their hands, leaping and ſkipping, in order to cut down the trees which cover the ground where the new-married couple are to lodge; and whilſt the men are thus employed, the bride-maids alſo go there. The bride's father watches her for a week in the apartment where he lies.---Is this to be aſcribed to paternal affection or the bride's unwillingneſs, who cannot prevail upon herſelf to ruſh boldly into the arms of a man?---Authors give us no information upon this head; but, be that as it will, ſhe is a week after delivered up to her huſband.

The ſubjection of their wives is exceſſive, as we have already obſerv'd; but as they have no knowlege of any condition preferable to their own, they ſhould not be thought more unhappy upon that account. Polygamy is not capable of cauſing the leaſt diſturbance in the breaſt of an American wife; thoſe of Darien and Panama, not only employ themſelves in domeſtick affairs, but alſo in ploughing, digging, and grubbing up the ground; in ſowing maiz, in planting and pruning the trees. Theſe employments ſeem too rough for women, but there is no room for a doubt that women underwent ſuch toils in the early ages of the world, and it is well known that habit is a ſecond nature.

The women of America have no idea of gluttony or exceſs; cards, balls and maſquerades, in which European ladies take ſuch high delight, are utterly unknown to them. 'Tis probable they would think that way of life as laborious as our wives would think ploughing, or following a huſband

a huſband to the field. Tho' the women of the iſthmus of Panama, are obliged to do every ſort of ſervile drudgery, whether in the houſe or the field, and may juſtly be looked upon as the ſlaves of their huſbands; they acquit themſelves of every duty, with ſo much expedition and chearfulneſs, that one would be apt to think it choice, not neceſſity. They are, generally ſpeaking, complaiſant and obliging, eſpecially to ſtrangers, on whom they often beſtow thoſe favours to which their huſbands only have a right. The women are very dutiful and obedient to their huſbands, who in return, are equally tender and affectionate.

CHAP. XX.

Of the marriages of the ſavages of New Grenada.

THESE ſavages are as favourable to polygamy as any people of America, but they do not marry in thoſe degrees of conſanguinity which are forbidden by the law of nature: a brother, for example, never marries his ſiſter. The Caciques have the privilege of marrying a conſiderable number of wives, and the children of his favourite wife are looked upon as the true and lawful heirs.

CHAP. XXI.

Of the marriages of the Bramins.

IT is the firſt care of thoſe Bramins that have ſons, to marry them in their early youth; ſuch as are wealthy and opulent are more impatient to ſee their ſons married than the poor: but thoſe of the three firſt caſts, delay marrying them till ſuch time as they have received the Dſſandhem. Thoſe of the firſt are obliged to chuſe young women that have not yet the marks of puberty. The parents of ſuch young girls as have them before marriage, do their utmoſt to conceal that circumſtance, for fear it ſhould be an obſtruction to their ever being married: but, when parents are apprehenſive of this, they provide for their ſons girls ſtill younger.

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THIS cuſtom is not as ſtrictly obſerved amongſt the Settreas as the Bramins; but thoſe who conform themſelves to it are always ſure of meeting with a particular reſpect. Omens are always conſidered with the moſt exact attention by a Bramin, who aſks a young woman in marriage for his ſon. He makes it a rule to defer the buſineſs to another day, when the preſages happen not to be favourable; he again puts it off if the ſecond ſign does not prove more auſpicious; but he lays aſide all thoughts of the match when this happens a third time, being firmly perſuaded that it cannot chooſe but be unhappy. When a Bramin is going upon ſuch an affair, he looks upon it as a very bad omen, even to hear the name of a ſerpent; but he entirely relinquiſhes it if he ſhould happen to ſee one.

A VERY extraordinary cuſtom prevails amongſt the Veinojas, and that is the melting down a half-pagod or half-ducat of gold: 'tis looked upon as a lucky omen when

when the gold, thus melted down, appears with a ſhining hue, but they change their reſolutions when it happens to be dull; the Bramins, however, look upon this kind of augury as ridiculous.

When a young woman is ſought for in marriage, her father deſires to ſee his future ſon-in-law, and then makes an enquiry into his ſubſtance. He gives him leave to viſit her in preſence of her parents, if matters turn out to his ſatisfaction. If the young couple happen to like each other they are married directly.

When the Soudras marry their daughters they exact a certain ſum of money from the lover, over-and-above his bargain; and becauſe they are unwilling to have it thought they ſell their daughters, they call this a gift. A fortunate day is choſen as ſoon as the parties are agreed, for the lucky and unlucky days are ſet down in the calender of this people. Then the relations on both ſides meet and per-

perform a ceremony, which anſwers to our bethrothings. The father of the bride preſents Bethel to the relations of the bridegroom, and declares to the company that he has given his daughter to --N.-- a member of the family of the perſons preſent. When this is done, the bridegroom's relations give Bethel to thoſe of the bride, when they make the ſame declaration, and call thoſe who are preſent to witneſs: this being perform'd the couple are married, provided it be a proper ſeaſon of the year, for marriages are not lawful in all ſeaſons. The months of February, May, June, October, and the beginning of November, are ſet apart for the celebration of this ceremony, as alſo certain ſtated hours in theſe months; all which they obſerve very carefully. They kindle the fire Hornam with the wood of Ravaſitow, when the time for conſummating the marriage is come. The Bramin pronounces the benediction, and then the bridegroom takes three handfuls of rice, and throws it on the bride's head, who does the ſame by him.

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The bride's father thereupon clothes her in a dreſs ſuited to his condition, and waſhes the bridegroom's feet, whilſt the bride's mother pours out the water. This being done, the father puts his daughter's hand in his own, puts water into it, ſome pieces of money, and, giving it to the bridegroom, ſays at the ſame time, "I now "conſign you to the power of another, and "claim no further authority over you."

The tali, which is a ribbon with a golden head hanging to it, is kept in readineſs, and, being ſhewn to the company, ſome prayers and benedictions are pronounced; after which the bridegroom takes it and hangs it about the bride's neck. This knot is what ſecures him the poſſeſſion of her, for before the tying on of the tali, all the other ceremonies might have been render'd ineffectual; for it has ſometimes happened that, when the bridegroom was going to fix it on, the bride's father has diſcover'd his diſſatisfaction at the bridegroom's gift, whereupon another making

a more conſiderable offer, has carried her off with the father's conſent: but the marriage becomes indiſſoluble the moment the tali is put on, and upon the death of the huſband the tali is burnt with him, to ſignify that the marriage-bands are broken. The whole marriage ceremony concludes with an entertainment, which the bride's father gives to their common friends; during the five days of this feſtivity alms are given to the poor, and the fire Hornam is kept in.

On the ſeventh day the new-married couple ſet out for the bridegroom's houſe, to which they frequently go by torch-light. The bride and bridegroom are carried in a ſedan, and paſs through the chief ſtreets of the city, attended by their friends, who accompany them on horſeback or mounted on elephants. If the bride's tender age makes conſummation impoſſible, her relations don't leave her above three or four days in her huſband's houſe, which being expired ſhe is brought back to that of her father;

father; but if ſhe is arrived at puberty ſhe ſtays with her huſband.

The Bramins, or children of the Bramins, no longer go by that name when they are married, but aſſume the appellation of Grahaſtas, and on that occaſion they add three ſtrings more to the dſandem, which is a kind of little ſhoulder-belt made of three ſtrings, each of which has nine threads of cotton, which the Bramins only are allow'd to wear. 'Tis to be obſerv'd, that a child is not looked upon as a Bramin 'till after he has received this belt in form. They are obliged to increaſe the dſandem in the above manner every ten years, and at the birth of every child: but though the vedam ſtrictly enjoins this obſervance, they often neglect it.

The Bramins, who are not allow'd to go with their ſtomachs bare, think them ſufficiently covered when they have got theſe ſtrings on. The above-mentioned think it below the dignity of their cha-

character to marry women of another caſt; not but that ſome of them, when they happen to fall in love, marry women of an inferior caſt, when diſſatisfied with their father's choice. But their marrying a woman of the caſt of the Soudras, or common people, is thought to be ſo criminal an action, that if a Bramin happens to have any children by ſuch a one, he is excluded heaven as long as that unworthy race continues upon earth.

'Tis recorded in their Poranes or Chronicles, that the Bramin Sandragoupeti Naraia was ſeized with the deepeſt affliction when his ſon Barthroukem, whom he had had by a wife of the caſt of the Soudras, had married three hundred wives, concluding that their numerous deſcendants would deprive him of celeſtial bliſs for a long ſeries of years. Inceſt is one of the five ſins that are pardoned with moſt difficulty. The vedam, which has the ſame authority among theſe people as the bible among us, condemns the man guilty of it, to loſe

loſe the parts with which he committed the crime; and as they will not ſuffer the wound to be dreſſed, the operation is always followed by death; but the woman eſcapes with impunity, it being taken for granted that ſhe was ſeduced by the man.

The degrees of conſanguinity among them, are pretty nearly the ſame as amongſt us, excepting that they allow the marrying of two ſiſters. They make a diſtinction between couſin-germans and nieces: a man may marry the daughter of his aunt by the father's ſide, or their ſiſter's daughter: but were they to marry their unckle's daughter by the father's ſide, or their brother's daughter, the marriage would be look'd upon as inceſtuous. The Soudras, who are leſs ſcrupulous upon this head, marry their brother or ſiſter's daughter indifferently. As polygamy is permitted by the vedam, that article is left to the diſcretion of the four caſtes, and mention is made in the Poranes of ſeveral Bramins, whoſe reputation received no blemiſh from a plu-

rality

rality of wives. When the Bramins marry, the people have notice of the wedding-day by a pandal, which is a kind of arbour or bower, raiſed before the door of young married people.

When a Bramin finds that his wife has violated her conjugal fidelity, he has it in his power to confine her at home, but muſt take care to keep his diſgrace ſecret from the world. Some rather chooſe to diſſemble an affair of this nature, and guard againſt it for the future, eſpecially if they love their wives, and are abſolutely bent upon enjoying them. But when once the crime becomes the object of public notoriety, the other Bramins conſider the houſe as polluted, and refuſe to eat or even to enter into it; in which caſe the huſband prepares a feaſt, and invites the Bramins and Sansjaſiis to partake of it. 'Tis proper to explain, in this place, the term Sansjaſiis; it is the name of a very auſtere ſect; thoſe who are of it affect a much greater abſtinence than the other Bramins, ab-

abſtaining from marriage, betel, and all pleaſures in general: they make but one meal a day, and live on alms. The Bramins then, and Sansjaſiis being invited, the adultereſs waits upon the gueſts on this occaſion: and when once the Bramins have vouchſafed to take any victuals from her, the reſt of the company make no ſcruple to follow their example: and when this is done, the huſband is allowed to keep his wife as before, without incurring any infamy.

CHAP.

CHAP. XXII.

Marriage Ceremonies of the Chineſe.

THE Chineſe obſerve a very extraordinary cuſtom in their marriages: previouſly to the ſolemnization of their nuptials, they put on mourning, and abſtain from all manner of gay amuſements for three days. Their reaſon for obſerving this cuſtom is as follows; the Chineſe look upon the marriage of their children as a ſymbol or repreſentation of their own death, becauſe they then become their ſucceſſors, as it were, by anticipation. The friends and relations of the father, pay him no compliments on this occaſion; and in caſe they make him any preſents, never ſay a word concerning the intended nuptials. We are farther inform'd, that the Chineſe marry their children in a very tender

der age, and without regard to the inclinations of either of the parties: nay, they are ſometimes contracted on their birth-days, and obliged to fulfil the contract as ſoon as they come of age.

We are inform'd by Gentil, in his travels into China, that intimate friends, whoſe wives are with child, often engage themſelves, by a ſolemn promiſe, to intermarry their future off-ſpring, unleſs they ſhould happen to prove of the ſame ſex. To this he adds, that the ſolemnity of the promiſe conſiſts in tearing their garments aſunder, and interchangeably delivering a part thereof one to the other. The two fathers faſt, and make a private offering to the ſouls of their anceſtors, as ſoon as ever this marriage treaty commences. 'Tis uncommon amongſt people of condition to buy and ſell wives, but very frequent amongſt thoſe of the lower ſort: the former always attach themſelves to one lawful wife, and her they chooſe in ſuch a manner as is moſt ſuitable to the married ſtate. Their pur-

chaſed wives, miſtreſſes, and concubines, are only look'd upon as ſervants to this governeſs or head of the family. The title of mother belongs to her alone, and it is for her death alone that the children of the others go into mourning.

We are told in Purchas's Extracts of Voyages, that the wives of inferior rank raiſe iſſue for their miſtreſſes, juſt as the handmaids did amongſt the antient patriarchs, whoſe wives ſuffered them to be deliver'd upon their laps. The concubines of China, are made uſe of to propagate the family, which end being anſwered, they are liable to be treated by the lawful wife as Hagar was by Sarah. We are farther inform'd, that the father of a family, when he finds himſelf over-burthened by children, and does not care to diminiſh his ſtock of wives, makes no ſcruple of ſelling the former for ſlaves, as we do cattle. Some parents, indeed, as ſoon as they find themſelves in circumſtances, redeem their children, being poſſeſs'd of a privilege of repurchaſing them

them at the price for which they ſold them.

'Tis cuſtomary amongſt the Chineſe for a youth, who makes overtures to a young woman and meets with ſucceſs, to make the bride's father a preſent proportioned to his circumſtances. It has been thought by ſome, that the univerſal report of travellers that the Chineſe are accuſtomed to buy their wives, may have owed its riſe to this practice. 'Tis, however, generally acknowleged that the Chineſe fathers require ſome depoſit when they diſpoſe of their daughters. The bride's father is likewiſe obliged to give her ſome houſehold-goods and a ſum of money, according to his abilities, beſides ſervants to attend her, which may be looked upon as an equivalent for the purchaſe money paid him by the bridegroom. The lover makes his miſtreſs a preſent of ſome jewels, and other things of value, after theſe previous ſteps, which may be properly look'd upon as the plighting their troth to each other, have been

taken. When ſhe has told him her name, aſtrologers have recourſe to the ſecrets of their arts, in order to chooſe an auſpicious day for the celebration of the nuptials. All the effects of the bride are carried out of her father's houſe, in a ſolemn and public manner, on the wedding-eve.

To conclude: the bridegroom, on his wedding-day, goes out to meet the bride, who is carried in a ſort of litter. In ſome provinces ſituated towards the ſouth, the bridegroom ſends a chair to his bride in the night-time; this chair, which opens on the outſide, is attended by ſeveral friends and relations, all plentifully provided with lanthorns and flambeaux.

Amongst theſe ceremonies of the Chineſe, there is one worthy of notice; and that is, that as ſoon as the bride quits her own mother ſhe is cloſe locked up in this chair, the key of which is ſent directly to her mother-in-law, who, upon the bride's arrival at the bridegroom's houſe, opens the

the chair, and preſents the lady to her ſon. The following ceremony is no leſs remarkable: when the prieſts behold the bride at a diſtance, they ſhew her ſeveral golden plates ſhaped like half moons; theſe they preſent to her, wiſhing at the ſame time, that ſhe may not prove as fickle and inconſtant as the planet they repreſent. The Chineſe have great faith in theſe baubles, and flatter themſelves that they are endued with a virtue capable of ſecuring to them the love and affection of their wives. After this the new-married couple repair to ſome pagod, where falling upon their knees before the images of their anceſtors, they pay them a kind of religious adoration; they from thence withdraw to a ſeparate apartment, in order to pay their filial reſpects to their parents, as their duty requires. The bride is then conducted by her mother-in-law and attendants to the chamber prepared for her, where ſhe is to live retired from the ſight of all mankind but her huſband. She is furniſhed with ſeveral ſinging birds, and agreeable lap-

dogs, to amuſe her in this retirement. 'Tis ſaid that the emperor of China cauſes the lady, whom he intends to honour as a bride, to be ſtrictly examined by the moſt ſkilful matrons: it is not enough that ſhe be young, virtuous, active, witty, and beautiful. Theſe experienced examiners ſurvey her naked from head to foot, and pry into her moſt concealed qualifications. And when they have made an accurate ſcrutiny into all her defects and perfections, they make her run till ſhe is hot and almoſt out of breath, that they may form a right judgement of the good or ill quality of her ſweat: ſince, ſhould it have an offenſive ſcent, it would be ſufficient to diſqualify the lady for the honour intended her.

THERE is ſomething, no leſs remarkable, in the manner of beſtowing a huſband on a princeſs of the blood royal. When ſhe is to be married, twelve young gentlemen, of about eighteen years of age, are choſen; theſe muſt be endued with the higheſt degree

gree of ſprightlineſs and activity. The princeſs is concealed in an apartment of the palace, to which theſe candidates are brought; ſhe is at leaſure to ſee and ſurvey them without the leaſt danger of being ſeen or interrupted in her examination. At laſt ſhe pitches upon two of them, whom ſhe cauſes to be preſented to the emperor, that his imperial majeſty may be graciouſly pleaſed to nominate one of them for his ſon in law. In this country, therefore, a young gentleman who has received extraordinary endowments from nature, has good grounds to entertain hopes of advancing his fortune ſooner or later. 'Tis not ſo eaſy to determine whether the Roman ladies, who, if we may believe Juvenal and Petronius, were experienced judges in the ſame way, had likewiſe the liberty to examine the ſhape and features of their lovers; or whether they had any other expedient which might anſwer this purpoſe, as well as this cuſtom eſtabliſhed in favour of the Chineſe princeſſes. All that is known concerning them is, that

their taſte was in general very juſt, and that they paid very well for the choice they made. This is evident from that paſſage of Juvenal, who tells us, that many men in his time, made fortunes by their conceal'd abilities. Thus in ſatyr

Quem tulit ad cælum vetulæ veſica beatæ.

And again,

Cum te ſummoveant qui teſtamenta merentur noctibus.

But, upon mature deliberation, the rights and privileges of the Chineſe princeſſes cannot properly be compared to the Roman practice, nor to thoſe diſcoveries which ſome ladies in France, and elſewhere, have made amongſt their valets and coachmen; after having made a review of all their gallants from the king down to the porter.

DAPPER informs us, that the Chineſe are not allow'd to marry whilſt they are in mourning for their parents; and when a ſudden and unexpected death happens in a family,

family, it puts a ſtop to all former engagements; ſo that a man who is even betrothed or ſolemly promiſed, in caſe of the death of his father or mother, is obliged to defer the marriage till the mourning be over. Hence it often times comes to paſs that, after the corps of the deceaſed has been interr'd (which is not till ſeveral months after his death) and the time of mourning is expired, the relations of the party promiſed give the young lady a free liberty in writing to marry whoever ſhe thinks proper: the relations of the intended bride ſeldom make any new treaty till the time of mourning is elapſed. They then write to the young gentleman, and give him an invitation to renew his former engagements: if he denies this the young lady is abſolutely diſcharged.

Both ſexes are alike obliged by the law. Good manners and decorum are ſo much attended to by them, that it is conſidered as a crime to marry whilſt any near relation is in priſon; and he who breaks this law,

is obnoxious to the ſame puniſhment as an unnatural and inhuman ſon. Their widows are at liberty to marry again. However ladies of quality, tho' ever ſo young and gay, dare ſeldom attempt a ſecond alliance. They are obliged to give a proof of their virtue, by living retired with their fathers-in-law in the ſlaviſh ſtate of celibacy. How unreaſonable is this point of honour, which ſtifles the voice of nature in a widow whoſe inclinations correſpond with her warmeſt dictates! If, indeed, the inſtinct by which one ſex is prompted to wiſh for the ſociety of the other, could be totally eradicated by the loſs of a huſband, the ſituation of ſuch a woman would ſeem leſs deplorable. There is, however, ſome reaſon to imagine, that their caſe is compaſſionated by ſome charitable and well-diſpoſed perſons.

We are inform'd, moreover, that a young lady ſeldom cares to marry a widower. A huſband has power not only to put away his wife when guilty of adultery, but to

diſpoſe

diſpoſe of her to whom he pleaſes, and buy another. He is not, however, allowed to expoſe her to ſale without very good reaſons: and if he ſhould preſume ſo to do, both buyer and ſeller are obnoxious to a ſevere puniſhment; but this, notwithſtanding, the firſt huſband is under no obligation to take her again.

THOUGH the Chineſe have been thought to carry their jealouſy a great length, they have one cuſtom which ſeems to be a remarkable exception to it; and that is, that ſome of them marry with no other intent but to be complaiſant huſbands; and theſe, if we may believe Father le Comte, are ſo eaſy and indulgent, that they give their wives free liberty to grant the laſt favour to whoever they think proper: nay, that is the very condition upon which they marry, and thoſe of the fraternity (for there is a fraternity of this nature eſtabliſhed in China) have no right to hinder any libertine from frequenting their houſes, and cuckolding them at pleaſure. Theſe fa-

milies, however, are ſo much diſpiſed, and ſo notoriouſly ſcandalous in China, that their children can never hope for promotion, or be put into the poſſeſſion of any public office whatſoever, let their merit and talents be ever ſo great.

CHAP.

CHAP. XXIII.

Marriage Ceremonies of the Perſians.

INCEST was formerly not merely tolerated, but authoriſed amongſt the clergy of Perſia by the Magi. Dr. Prideaux, in his hiſtory of the Jews, informs us, that ſuch of the ſacerdotal tribe as were ſprung from a ſon married to his mother, were looked upon as moſt worthy to be advanced to eccleſiaſtical dignities and preferments. This Lucretius expreſſes in the following verſe:

Nam magus ex matre, & nato gignatur oportet.

In this Zoroaſter acted the part of a politician, knowing that the Perſian monarchs had a ſtrong inclination that way, and therefore he countenanced the proſecution of

of ſuch amours, the better to eſtabliſh his intended reformation, as this piece of complaiſance could not fail of ſoothing their conſciences, when they found themſelves allow'd to gratify their favourite paſſions by the precepts of their religion.

The prieſts are at preſent allowed to marry but one wife, unleſs ſhe prove barren: when that happens it is lawful for them to take another, in order to have iſſue, but that not without the approbation and conſent of the firſt wife.

If we may be allow'd to form a judgment for Perſian wives, from the conduct of thoſe of Europe, we may reaſonably conclude, that few of them are ſo good-natured as to forego their conjugal right in favour of another, under the ſpecious pretence of their own barrenneſs.

The Gaures or Guebres, the etymological ſenſe of which term is infidels or unbelievers was the name given to thoſe who

who retained the religion of the Magi; when after the defeat of Yeſdezerd, the laſt Perſian monarch who profeſſed it, the Mahometan caliphs reſolved to propagate their own ſuperſtition, by the ſword; the Gaures, I ſay, are ſollicitous about nothing more than getting a numerous off-ſpring. This they call adding numbers to the faithful; and, according to their belief, ſuch increaſe of their prolific ſtock will be imputed to them as a merit, provided they are lawfully begotten.

The Mubads, or eccleſiaſtical ſuperintendants, and the Archimagi's, or ſovereign pontiffs of the Magi, are not however at liberty to marry a ſecond wife. 'Tis cuſtomary there to ſolemnize marriages in churches; and after the parents on both ſides have conſented to the match, and ſettled the bride's dowry, &c. the prieſt who is to perform the ceremony, ratifies and confirms all the marriage articles, and gives them a bleſſing ſuitable to the occaſion; that is, he wiſhes them a long

long life and a numerous iſſue. We need not doubt but he adds his prayers for the long continuance of their mutual peace and tranquility. This laſt is an eſſential point, every married couple ought to make ſuch a wiſh the chief ſubject of their ejaculatory devotions. Perhaps, however, this prayer, which muſt be allow'd to be more neceſſary than any other whatſoever, may be the moſt neglected of all.

To return to our ſubject; when the bride is given to the bridegroom, the prieſt throws graſs on both their heads, lights a fire and, after having tied the hems of their garments together, leads them round it in proceſſion. An elegant entertainment and amuſements of various kinds accompany the ceremony, but the company never exceeds the bounds of moderation; nobody drinks to exceſs; no ſmutty diſcourſe, nor indecency of any kind, is tolerated. No crime is looked upon in a more odious light, or puniſhed more ſeverely than drunkenneſs: the

the perſon guilty of it is even liable to excommunication.

DRUNKENNESS was ever held in the utmoſt deteſtation by the Perſians; inſomuch, that the Sophies themſelves were not allowed to carouſe and drink to acceſs above once in a twelvemonth.

LORD, in his hiſtory of the religion of the antient Perſians, informs us, that the Gaures admit of five different kinds of lawful marriages. Firſt, that of children who are not of age. Secondly, that of widowers with a ſecond wife. Thirdly, that of a man or woman who marries by choice, and without any recommendation of friends. Fourthly, that of a young perſon who dies in a ſtate of celebacy: when that happens the marriage is ſolemnized a few days after the death of the perſon; it being a received opinion amongſt the Gaures, that the marriage ſtate is, of all others, the happieſt in the next world. 'Tis preſumed, however, that earthly huſbands will never

envy

envy them the tranſports and extaſies that reſult from thence. Fifthly, that of marriage by adoption, which may be properly ſo called when any one ſtands father to the perſon adopted, and the perſon made choice of for her partner.

The marriage is always celebrated very late, generally about midnight. The bridegroom and the bride ſeat themſelves cloſe by each other on a bed, two hyſbads, or prieſts, ſit over againſt them, and on each ſide of the prieſts ſit the relations with their hands full of rice, as being the emblem of fruitfulneſs. The prieſt concerned for the bridegroom, lays the fore finger of his right hand on the bride's forehead, and puts the queſtion to her; Wilt thou have this man to be thy wedded huſband? She anſwers, Yes: and then the prieſt concerned for her, aſks the bridegroom whether he will have her for his wedded wife, who anſwers in the affirmative. They then join hands, and the bride-

bridegroom gives his bride ſome few pieces of gold to confirm the contract, and prove that he will, for the future, provide for her upon all occaſions. After this a large quantity of rice is ſtrew'd over their heads. Then the prieſts and relations bleſs them, and pray for their health and happineſs. The whole ceremony is performed before the fire.

The Sadder, which is an abridgment of the Zenda or Zendevaſta, a collection of twelve volumes, which contained the doctrine of Zoroaſter enjoins them expreſly to marry very young, and to take to wife no woman that is not of their religion: for it is alledged that ſuch will be obedient to their huſbands, and aſſent to every thing they ſay or do, without murmer or reply.

Were it true that paſſive obedience and non-reſiſtance are better practiſed by

wives

wives amongſt the Gaures than in any other nation, it would, doubtleſs, occaſion a multitude of apoſtacies and prove of dangerous conſequence to the other religions.

CHAP.

CHAP. XXIV.

Marriage Ceremonies of the Japaneſe.

THE Japaneſe, generally ſpeaking, marry but one wife; but to make up for this, they are allowed to turn her off whenever they think proper, and that on the ſlighteſt and moſt trivial occaſions. Leſt ſhe ſhould boaſt of having enriched her huſband, or accommodated his affairs, ſhe never brings any fortune; ſo great is the vanity of the Japaneſe, and ſo nice are they with regard to punctilios of honour. There is, notwithſtanding, a ſeeming inconſiſtency in their character, notwithſtanding the croſs, and other capital puniſhments, to which thoſe who defraud the public expoſe themſelves. They are ſo very covetous and diſhoneſt, that they are every day detected in indirect practices. However,

ever, they ſeldom yield to the temptation ariſing from a wife with a large fortune.

The caſe is very different with us; our numberleſs neceſſities render us craving and avaricious; and there are few young fellows that marry but might ſay with young Faſhion in the comedy, Let us once make ſure of the houſe, and then the Devil may run away with the heireſs: we only ſpeak here the ſentiments of too many huſbands, who ſeem to regulate their conduct entirely by the maxim of Dorimant,

The wife will find a difference in our fate,
You wed a woman, I a good eſtate.

Theſe have ſeldom any other view in marrying but to advance their credit and reputation in the world, and gratify their own inclinations, without the leaſt regard for their dear ſpouſes, whom they are enjoined to reſpect, love and cheriſh, by gratitude as well as religion: ſhould a Japaneſe bride, by accident, bring any money, or other va-

valuable effects, beſtowed on her by her huſband's relations, into his houſe, he never fails to return them the next day.

THEIR divorces admit of ſeveral very conſiderable exceptions. 'Tis not cuſtomary for perſons of quality in Japan to put away their wives; but, upon the leaſt diſguſt received, they ſuper-add new ones to the firſt, by way of revenge.

THE wives of Japan are ſaid to be very tractable and complaiſant, and this is thought to be owing to their dread of the ſcandal of being divorced or diſreſpected. When a wife diſhonours the marriage-bed, her huſband has a privilege to put her to death: nay, ſo very rigid are they upon this head, that if a wife be catched by her huſband in familiar converſation with another man, 'tis looked upon as criminal, and an action worthy of death: even unmarried ladies, at leaſt ſuch as have received a ſuperior education, are ſubject to the laws enacted againſt adultery and fornication: the violation

tion of their chaſtity is not thought to be ſufficiently expiated by baniſhment, confinement to a cloiſter, or even the houſe of correction: theſe extraordinary penalties put the Japaneſe ladies ſo much upon their guard, that the practice of modeſty becomes habitual to them; and ſo great is their deſpair upon a loſs of their honour, though it ſhould be even raviſhed from them by force, that they do not ſcruple to lay violent hands upon themſelves.

THE wives of their princes and noblemen are confined to a kind of ſeraglio, but not as ſtrictly as amongſt the Mahometans, ſince they now and then have leave to receive a viſit from their neareſt relations. The matrons who attend theſe ladies are reſponſible for their conduct and virtue: the tedioufneſs of perpetual confinement in the ſeraglio is, in ſome meaſure, alleviated by a variety of amuſements; nothing capable of pleaſing the eye, or charming the ear and taſte, is denied the ladies.

With regard to their nuptial ceremonies, we are informed that the Japaneſe are very particular and exact about the age of the bride and bridegroom; any conſiderable diſparity between them is looked upon as an unſurmountable obſtacle to the match. They follow the example of the Chineſe in making marriage-contracts for their children when very young, which contracts they are bound to fulfil when of a proper age for conſummation. When ſuch conſtraint is put upon the inclinations of a woman, it ſeems ſurprizing that ſhe can preſerve her chaſtity, but fear of puniſhment, and the force of habit, get the better of their natural reluctance.

It has been obſerved above, that the huſband accepts of neither portion nor preſent with his wife; but, on his ſide the caſe is altered, for, when the marriage is over, you ſhall generally meet with carriages in his retinue, loaded with plenty of proviſions and preſents for the relations of the bride. Hence it appears, that girls

are by no means a charge to a Japaneſe family. The jointure which the bridegroom before marriage obliges himſelf to allow his intended bride, is the only cuſtom amongſt us which has any reſemblance to this practice.

We ſhall now proceed to give the reader a deſcription of the marriage ceremony itſelf. The bridegroom and the bride go out of town by two different ways, each attended by a reſpective retinue, and meet at the foot of a certain hill agreed upon by both. In the bridegroom's retinue are the carriages mentioned above, together with all his friends and relations. Being arrived at the hill, to the top of which they aſcend by ſtairs made for that purpoſe, they there enter a tent, and ſeat themſelves on oppoſite ſides, like ambaſſadors aſſembled to make a treaty of peace. The parents of both parties place themſelves behind the bride, and a band of muſic range themſelves behind the bridegroom, but all without the verge of the tent. The

retinue

retinue of both parties remain below at the foot of the hill: the bride and bridegroom then take flambeaux in their hands, and preſent themſelves before the God of marriage, who is placed upon an altar there: this idol is repreſented with the head of a dog, which is a lively emblem of the reciprocal fidelity requiſite in the marriage ſtate: the ſtring in his hands is intended to denote the force and obligation of its bands: the bonze, whoſe buſineſs it is to perform the marriage ceremony, takes his place hard by the God, and between the two parties: ſeveral lighted lamps are ranged at a ſmall diſtance from the tent; at one of theſe the bride lights the flambeaux, which ſhe holds in her hand, at the ſame time uttering certain words dictated to her by the bonze: the bridegroom then lights his flambeau by that of his future bride. Loud acclamations of joy accompany this part of the ceremony, and all the friends and relations of the new-married couple then preſent pay them their compliments of congratulation: at the ſame time the bonze

diſmiſſes them with his bleſſing, and their attendants make a large bonfire at the foot of the hill, into which they throw all the toys and play-things with which the young bride, before marriage, was accuſtomed to amuſe herſelf. Others ſhew her a diſtaff and ſome flax, to ſignify that from thence forward the prudent management of her family-affairs ſhould be the chief object of her attention: the ſolemn ſacrifice of two oxen to the God of marriage concludes the whole ceremony.

The new-married couple then return home, attended by their retinues, and the bride is conducted to her huſband's houſe, where ſhe finds every room in the moſt exact order, and furniſhed in the gayeſt manner: flowers and greens are ſtrewed upon the pavement and the threſhold, whilſt an eternal round of joy and pleaſure ſeems promiſed by the flags and ſtreamers waving on the houſe-top; perhaps the parties may not find themſelves diſappointed during the time

time of the nuptials, which laſt eight days.

We meet with ſeveral cuſtoms obſerved by other nations, that have a ſtriking reſemblance to the marriage ceremony which we have juſt deſcribed. The nuptial torch uſed by the Greeks and Romans, has a ſtriking conformity to the flambeaux of the Japaneſe: the moſt conſiderable difference is, that, amongſt the Romans, this torch was carried before the bride by one of her virgin attendants; and, amongſt the Greeks, that office was performed by the bride's mother: the diſtaff, likewiſe, was ſhewn to the Roman ladies as well as the Japaneſe, to give them to underſtand that the miſtreſs of a family ought always to be diligent and induſtrious: the circumſtance of burning the toys and play-things of a Japaneſe bride, is not unlike that Roman practice taken notice of by Virgil and others, of the new-married couple's throwing nuts to the children, to intimate that they renounced all childiſh amuſements:

Sparge marite nuces, tibi deſerit Heſperus octam.

Was one of the antients to deſcant on modern cuſtoms as we do on theirs, 'tis probable he would make this ſhrewd obſervation, that the Catholicks had ſubſtituted ſugar-plumbs in the room of nuts. The antients, who were as fond as they of allegories and myſteries in their religious ceremonies, diſcovered many other important alluſions in theſe nuts, as the reader may find, if he will but give himſelf the trouble to conſult the authors who have treated of this particular ſubject. The ſolemnization of the nuptial ceremony in a tent, which the Japaneſe have in common with the Jews, at leaſt with thoſe of Germany, may be added to this conformity of cuſtoms.

CHAP.

CHAP. XXV.

Marriage Ceremonies of the Greeks.

THE particular ceremonies and preliminaries to marriage in uſe amongſt the Greeks, are as ſingular and remarkable as thoſe of other nations.

We ſhall begin with deſcribing thoſe which may be properly termed religious, and then proceed to give an account of ſuch as are purely civil and worldly.

In the marriage office there is a prayer for the bride, who is to be muffled up in a veil or hood. Such as are diſpoſed to unite in the bands of wedlock, make their applications to the prieſt as ſoon as maſs is over, for the ſolemnization of their nuptials. The bridegroom ſtands on the right

hand, and the bride on the left: two rings, one of gold, the other of ſilver, are placed near one another on the right ſide of the communion-table, the latter pointing to the right hand, and the former to the left: the prieſt who performs the ceremony, makes ſeveral croſſes upon the bride and bridegroom, puts lighted wax-tapers in their hands, purifies or incenſes them in the form of a croſs, and accompanies them to the temple: the choir and the deacon alternately beſeech Heaven that the bride and bridegroom may prove ſucceſsful in all their undertakings, and be bleſſed with a numerous and hopeful iſſue: the prayers being finiſhed, the prieſt preſents the gold ring to the bridegroom, and the ſilver one to his ſpouſe, repeating three times, I join N and N, theſe ſervants of the Almighty, here preſent, in the name of the Father, &c. When he has pronounced this form of words, he makes the ſign of the croſs over their heads with the rings, before he puts them on the proper fingers of the right hand: then the paranymph, or bride-

man,

man exchanges these two rings, and the priest repeats a long prayer, in which the virtue and dignity of the nuptial ring are typically compared to Joseph's ring, and to that of Daniel and of Thamar.

While the bride and bridegroom are crowned, the same priest accompanies the ceremony with several benedictions, and other emphatical prayers. The bridegroom and bride then enter the church, with lighted wax tapers in their hands; the priest with his censer, marches in procession before them, singing the 128th Psalm, which consists of a promise to the faithful Jews of a fruitful and happy marriage. At the end of every verse, the congregation repeats "Glory be to the father, "and to the son, &c." The Psalms being ended, the deacon resumes the prayers, and the choir makes the usual responses.

If after so many solemn vows and moving prayers, wherein all the blessings conferred on Abraham, Isaac, and the patri-

archs, on Zachrias and Elizabeth, the father and mother of St. John the baptiſt, are particularly ſpecified; if after all theſe bleſſings, I ſay, the new-married couple ſhould find the yoke uneaſy, and ſincerely repent of their engagement, how can their misfortune be otherwiſe accounted for, than by ſuppoſing that the work of religion is marred and corrupted, through the depravity and weakneſs of human nature? When theſe prayers are over the prieſt ſets the crown on the bridegroom's head, ſaying, "This man, the ſervant of the Lord, is crowned in order to be married to this woman." He then crowns the bride, and repeats the ſame form, which is followed by a triple bleſſing, proper leſſons, and ſeveral prayers: after this a chalice is filled with wine, and the prieſt, having utter'd a benediction over it, preſents it to the bridegroom and bride; he then takes off their crowns, and the ceremony concludes with a prayer accompanied with a ſuitable benediction, and ſeveral compliments to the new-married couple.

THE Greeks have ſome regulations concerning marriage, which are not to be found in any other nation. A prieſt that marries a ſecond wife forfeits his title to the prieſthood, and is ever after conſider'd as a layman. A layman that marries a fourth wife, incurs a total excommunication from the church.

A MAN that has buried his third wife, is under a neceſſity of continuing a lay-widower, or entering himſelf a member of ſome convent. This ſevere prohibition is aſcribed to a very ſingular notion of the Greeks; namely, that a fourth marriage is downright polygamy.

THREE ſubſequent marriages are not looked upon in the ſame light by the Greeks, who, by a ſophiſtical evaſion which is ſcarce intelligible, inſiſts that polygamy conſiſts of three copulatives, and that three maraiages make but one plurality and a unity. A much better reaſon is aſſigned for this cuſtom by Ricaut, and

that is, that the cuſtom in queſtion is grounded on the ſeverity of the antient Greek church, which proſcribed all ſenſual enjoyments with the utmoſt rigour; and ſome of the primitive fathers carried their auſterity ſo far, as to make no manner of allowance for a man's natural conſtitution, the climate he lived in, or any other conſideration whatever; and many modern religioniſts are, in all reſpects, as rigid as they were.

Tournefort, in his voyage to the Levant, gives us a deſcription of a wedding that he himſelf ſaw at Mycone, which we ſhall here lay before the reader, becauſe the ceremonies of it ſeem to differ in ſeveral circumſtances from thoſe juſt before-mentioned. To this, I ſhall add that given us by Spon; and, by comparing both together, the reader will be enabled to form a complete idea of the civil cuſtoms of the Greeks, with regard to their nuptial ſolemnities. "We accompanied, ſays Tournefort, the bride and bridegroom to church

church, with their ſponſers or godfathers and godmothers. When the bride is the eldeſt daughter they have uſually three or four. He obſerves, that the eldeſt daughter is always in the higheſt favour with her parents. If a father is poſſeſs'd of ten thouſand crowns, he gives one half of it to his eldeſt daughter, and diſtributes the remainder amongſt his other children, in equal portions. I could not, ſays he, gueſs at the true reaſon for their obſervance of that cuſtom.

When the prieſt had received the company at the church door, he required the reciprocal conſent of both parties, and put garlands of vine-leaves, embelliſhed with ribbons and lace, upon their heads. He then took two rings which lay upon the communion table, and put them on their fingers; that is to ſay, a gold one on the bridegroom's, and a ſilver one on the bride's, ſaying, "This man, &c." according to the form before-mentioned. Theſe rings were interchanged by him above thirty,

thirty times over during the ceremony. In putting the bride's upon the finger of the bridegroom, he ſaid, "This woman, &c." In fine, he changed the rings over and over again, but at laſt the bridegroom kept the gold one, and the bride the other.

The ſame exchanges were made by the ſponſors after the prieſt had done. The garlands of the bride and bridegroom were taken off by the man and woman whoſe turn it was to officiate that day: they then held them two or three inches over their heads: they then turned themſelves hand in hand thrice round ſucceſſively, and, at the ſame time, the relations, friends, and acquaintance, kicked and buffetted them without mercy, according to a whimſical cuſtom of their country, which I cannot account for. The prieſt then cut ſome bread into ſeveral little pieces, which he put into a porringer of wine; when he had done ſo, he firſt taſted it himſelf, and then adminiſtered a ſpoonful to the bridegroom, and another to the bride: the ſponſors

ſors and other aſſiſtants had their proper portion likewiſe, and ſo the ceremony ended.

As their nuptials were ſolemnized in the evening, there was no maſs celebrated.

I SHALL now give the reader ſome preliminary marriage ceremonies of the Greeks at Athens, extracted from Spon. Their young virgins never quit their houſes before their wedding-day, and their gallants make love by proxy, or a third perſon, that has free acceſs to them, or is ſome relation or other, in whoſe fidelity and friendſhip they can beſt confide: ſo that they don't even ſee the bride till the day appointed for the celebration of their nuptials.

ON that day they hand the bride about in public a long time; they do not, indeed, march far, but then they proceed in a very ſlow and ſolemn pace. The proceſſion between the church and the bridegroom's houſe laſts at leaſt two hours, and

is

is preceded by a ſelect band of hautboys, tabors, and other muſical inſtruments. During this ceremony and the proceſſion, the young virgins carry a large crown on their heads: this crown, which is compoſed of filigreen work, and adorned with coſtly pearls, is ſuch an incumbrance and a trouble, that they are obliged to walk as upright as an arrow.

If they were not painted, or rather bedawbed in the moſt ridiculous manner imaginable, this public wedding would be looked upon with contempt; and this day may as well derive its name from paint there, as with us in France from the ladies head-dreſſes. Ricaut ſays, and his account ſeems to compleat the foregoing, that the bride is conducted into the bridal chamber by her relations; that ſhe there ſits amongſt her female friends and relations, having her face covered over with a veil. The bridegroom enters, and with a trembling hand lifts up her veil and ſaluts her: the reader may perhaps take this trembling

trembling for an eſſential part of the marriage ceremony, or the effect of baſhfulneſs in the lover: but this would be a great miſtake: our Grecian lover's only apprehenſion is, leſt, inſtead of a beauty he ſhould embrace a monſter: but, be that as it will, ſhe's the wife and he's the huſband.

THE frequent divorces granted by the Greek church ſhould be, in a great meaſure, if not altogether, aſcribed to theſe idle and extravagant cuſtoms. A legal ſeparation may, we are told, be procured with the greateſt eaſe imaginable. The patriarch makes no ſcruple of diſannulling a marriage, and granting his diſpenſation for a ſecond, upon receiving a ſmall gratification.

THE polygamy allowed of amongſt the Turks, is prohibited by the Greek church, as contrary to the laws of Chriſtianity; but this facility of procuring divorces, in ſome meaſure compenſates for that reſtraint.

It ſeems extraordinary that the Greeks who live amongſt the Mahometans, by whoſe religion a plurality of wives is ſo openly encouraged and countenanced, ſhould be able to reſiſt ſo alluring an example. We who have the happineſs to live remote from the contagion, are convinced both by the light of nature and the laws of chriſtianity, which are equally attended to by the Greeks, that a thouſand inconveniencies, and the ruin of whole families, would be the ſure conſequences of tolerating polygamy: we have recourſe, therefore, for relief, to a ſort of temporary polygamy, which laſts but a few hours; this comfort we are ſure of finding in thoſe hoſpitals which are devoted to occaſional marriages.

Husbands and wives in France have ſuch an averſion to reſtraint, that mutual acts of infidelity are frequently authorized by mutual conſent.

Ricaut mentions another cuſtom of ſo ſingular a nature, that it well deſerves a place

place here. 'Tis uſual amongſt the Greeks to rock the new-married couple to ſleep, and tie them together with a garter. The intercourſe between the two ſexes is, in ſome parts of Greece, ſo free and unreſtrained, that nothing is more common than aſſignations, intrigues, and unlawful enjoyments. The mothers, to revenge their daughters loſs of honour, puniſh the offenders, as we are informed, with ſewing up their cod-piece: the perſon thus ſtigmatized, in order to be enabled to give future teſtimonies of his manhood to any other lady, muſt make atonement to the injured matron, by giving her a preſent of conſiderable value, to be delivered from the charm.

CHAP.

CHAP. XXVI.

Marriage ceremonies in England.

THE firſt thing to be taken notice of with regard to the marriages of the Engliſh is, that in the church of England, the bans of all that are to be married muſt be publiſhed in the church three ſeveral Sundays and holidays, in the time of divine ſervice, immediately before the ſentences for the offertory. The form of aſking is too well known to require being ſet down. If the perſons who are to be married, dwell in different pariſhes, the bans muſt be publiſhed in both pariſhes, and the curate of the one pariſh ſhall not ſolemnize matrimony without a certificate of the bans being thrice aſked from the curate of the other pariſh.

At the day and time appointed for the celebration of matrimony, the perſons to be married ſhall come into the body of the church with their friends and neighbours, and there ſtanding together, the man on the right ſide and the woman on the left, the prieſt reads an exhortation on the duty, condition, and chaſtity of a marriage-ſtate; then another particularly addreſſed to the perſons who are to be married. At which day of marriage, if any man do alledge or declare any impediment why they may not be united in matrimony by God's law, or the laws of this realm, and will be bound, and ſufficient ſureties with him to the parties, or elſe put in a caution (to the full value of ſuch charges, as the perſons to be married do thereby maintain) to prove his allegation; then the ſolemnization muſt be deferred till ſuch time as the truth be tried --- if no impediment be objected, then the curate aſks their reciprocal conſent; which being given, they plight their troth to each other, which too often proves, in

the

the ſequel, to be barely a cerimonial troth, taking each other alternately by the right hand, and ſaying, I N take thee N to be my wedded wife (or huſband) to have and to hold from this day forward for better for worſe, for richer for poorer, in ſickneſs and in health, to love and to cheriſh (the wife ſays to love, to cheriſh and to obey, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth. Theſe mutual contracts are eſſentially neceſſary to preſerve the honour, and ſecure the ſafety of mankind. Yet it muſt be acknowledged, that this is the moſt difficult promiſe to be complied with of all the vows and promiſes made in the ſight of God and the preſence of men; and this is owing to the variety of bad conſequences which attend it; it would be too tedious to enumerate particulars.

I SHALL therefore content myſelf with making this general obſervation, that the moſt oppoſite evils are often found united in

in this ſtate, vicious diſpoſitions are always troubleſome; in marriage they are productive of the greateſt torment and miſery. Virtue itſelf, ſo amiable in every other circumſtance, is often deſtructive to the repoſe of a married pair. What can, for inſtance, be more provoking, than a huſband or a wife, who will be at their prayers, when the one ſhould be employed about his buſineſs abroad, and the other ſhould ſtay at home and keep the family in order? Not to mention other more ſecret diſappointments, occaſioned by overſtrained devotion in either party.

Mr. Dryden remarks juſtly of wanton wives, that they are often more eligible than virtuous women.

------ ------ In unchaſt wives
There's yet a kind of recompenſing eaſe,
Vice keeps them humble, gives 'em care
to pleaſe.

With

With regard to prudes, he obſerves, That a virtuous woman's but a curſed wife. Domeſtic wars are but too common; however, they are ſucceeded by truces and general amniſties; and thus the propagation of the ſpecies is kept up.

After having thus mutually plighted their faith, they again looſe their hands, and and the man gives a ring to the woman, laying the ſame upon the book of Common-Prayer, with the accuſtomed dues to the prieſt and clerk.

The prieſt then taking the ring, delivers it to the man, to put it upon the fourth finger of the woman's left-hand, and the man taught by the prieſt ſays, With this ring I thee wed, with my body I thee worſhip, &c. Both kneel down, the miniſter ſays a prayer, joins their right-hands together, and adds a benediction ---- Then going to the Lord's table ſays, or ſings a pſalm --- which being ended, the man and the

the woman kneeling before the Lord's table, the prieſt ſtanding at the table, ſays a litany, followed by ſome prayers; which being ſaid, he concludes with an inſtruction concerning the duties of man and wife.

The rubrick adds, that it is proper the new-married perſons ſhould receive the ſacrament at the time of their marriage, or at the firſt opportunity that offers after it. In the antient liturgy of England, the huſband having ſaid, With this ring I thee wed, added, this gold and ſilver I thee give. The ſucceeding collect bore ſome alluſion to that ceremony: the prieſt moreover, in uttering the nuptial benediction, made the ſign of the croſs on the married couple. Theſe ceremonies are no longer obſerved.

With regard to clandeſtine marriages, the author of a work, entitled, Memoirs et Obſervations, remarks, that a boy of four-

teen,

teen, and a girl may marry without the conſent of parents or guardians, without any poſſibility of diſſolving ſuch marriages, though one ſhould be a cobler's ſon, and the other a duke's daughter. But, it ſeems ſtill more ſtrange, that theſe children ſhould not only have it in their power to diſpoſe of themſelves in this manner, but that they may do it with all poſſible eaſe and ſecreſy.

If it was requiſite, for the validity of a match, that the bans ſhould be openly publiſhed three times before a full congregation, the thing would be public, and means might be found to diſſuade a young woman from an unſuitable marriage ---- but marriages are contracted with ſuch privacy, that a young woman, who has always paſſed for a virgin, is often taken with labour pains, and delivered of a child before any thing is known of the Father --- The law indeed exacts a publication of bans; but cuſtom, and a diſpenſing power, has made it of no uſe: aſking in the church

church is ſeldom practiſed now-a-days; and, ſince any man may tranſact ſuch an affair in private for a couple of crowns, few, if any, care to have it made public; and, as clergymen find their account in this practice, they do their utmoſt to countenance it. A diſpenſation is purchaſed; the couple is married in a cloſet or a tavern, whilſt two friends aſſiſt as witneſſes; and thus the indiſſoluble knot is tied.

It were well, if diſpenſations were always neceſſary. There are certain privileged places; go to ſuch a place with the two firſt perſons you meet, though meer beggars, the prieſt will marry the couple ſo effectually, that neither king nor parliament can diſſolve the match. Half a guinea does the buſineſs, often leſs; the conſequence of this is, that footmen marry young ladies; noblemen oyſter-wenches. The marriage, if made public, proves unhappy; if concealed, and deſtitute of proof, polygamy becomes eaſy and common.

MANY entertaining particulars, continues the ſame author, might be related concerning weddings: but there would be no end, as cuſtoms vary in different countries, and according to the rank and quality of the contracting parties. We ſhall confine ourſelves to what is practiſed on theſe occaſions in and about London. Perſons of condition, and their example is herein followed by many others, are married late in the evening, at their own houſes, or in the country, (it is unneceſſary to enumerate the uſual diverſions in eating and drinking, making merry, ſinging, dancing, gaming; wedding favours are diſtributed to thoſe who are invited, and very frequently to ſome hundreds who were not preſent at the marriage; they are wore pinn'd on the ſleeve, breaſt, or hat --- when thoſe of a middling fortune and ſtate of life are willing to be married in public (which happens but rarely) they invite their friends and relations; all have new clothes, more rich and elegant than uſual; it is looked upon as highly indecent to go to a wedding without

out a new dreſs. The gentlemen conduct the ladies to their coaches, and go to church with a great retinue to be married at noon-day. Diverſions follow, ſometimes in public, generally all is done in private: the bridegroom and bride, led by their parents, or their repreſentatives, and attended by two bridemen, and two bride-maids, go early with a diſpenſation in their pockets to the parſon and his clerk. The ceremony over, each goes a different way. They afterwards meet at a tavern, or a friend's houſe --- then go the appointed place, feaſt well, then come home without making any ſhew --- If this comes to the knowledge of fidlers, they come by day-break, and make a hurly-burly --- for this they are uſually paid. A glaſs goes round before they go to bed, and, when the hour is come, the bridemen take off the bride's garters, which ſhe had before untied for that purpoſe, and put them to their hats. The bride-maids lead the bride to the bed-chamber, undreſs her, and put her to bed. She muſt loſe, or throw away all her pins; woe to her if ſhe

ſaves

ſaves one. The bridemaids likewiſe muſt not keep any of them under pain of not being married till the Eaſter following at ſooneſt. The ſhe-friends and relations conduct the bride to bed, and the men accompany the bridegroom to the ſame place.

THE men take the bride's ſtockings, and the women thoſe of the bridegroom; they then ſeat themſelves at the bed's-feet, and throw the ſtockings over their heads, and whenever any one hits the owner of them, it is looked upon as an omen that that perſon will be married in a ſhort time; and, though this ceremony is looked upon as meer play and foolery, new marriages are often occaſioned by ſuch accidents. Mean while the poſſet is got ready, and given to the married couple; when they awake in the morning, a ſack-poſſet is given to them; the reaſon of this is obvious.

THERE are many other cuſtoms, which might pleaſe the reader by their comical ſingularity,

gularity, theſe are ſuch as have not been approved by the church or the governors of it, or preſcribed by eccleſiaſtical laws or formalities.

Not to extend this article beyond its due length, we ſhall mention only two of the moſt remarkable. The firſt is called the breeding woman's oath. This cuſtom is unknown to other countries, and in itſelf fantaſtical, or rather unjuſt; and it would be highly injurious to the laws of England, to form an eſtimate of their equity from that practice. Suppoſe a girl, that is neither wife nor virgin, which is often the caſe, ſhould happen to be with child, ſhe is either ignorant of the father, or pretends to be ſo, with a view of avoiding the expence of maintaining it when born; ſhe therefore has recourſe to the expedient of fathering it upon ſome rich man. She is ſaid generally to make choice of ſome ſubſtantial citizen, of whom ſhe has no knowledge, and perhaps has never ſo much as ſeen him. She then ſummonſes the pre-

tended father to appear before a juſtice of peace, in whoſe preſence ſhe makes affidavit, that ſhe owns and declares that ſuch a one, whom ſhe has ſummoned to appear, is the father of the child in her womb.

It is the part of the caſuiſt to decide how far the equivocal expreſſions and reſtrictions of that oath may excuſe her from perjury. However, the man thus marked out, and ſworn, is obliged to pay an arbitrary fine, and to fix a ſum of money for the maintenance of the child.

Another great abuſe is, that women condemned to death, ſeldom fail to plead their belly, in order to defer their execution till they are brought to bed. They are examined by a jury of matrons, who often, either for money, or through compaſſion, declare them to be quick with child. This alſo often happens to be the caſe; for, though they ſhould not be with child when impriſoned, there are, in every priſon, luſty young fellows, whoſe buſineſs it is to help ladies to a pregnancy.

There

THERE is another cuſtom in England which is very extraordinary; a woman carries ſomething in the ſhape of a man, crowned with a huge pair of horns, a drum goes before, and a vaſt crowd follows, making a ſtrange muſic with tongs, gridirons and kettles. This burleſque ceremony was the invention of a woman, who thereby vindicated the character of a neighbour of her's, who had ſtoutly beaten her huſband for being ſo ſaucy as to accuſe his wife of being unfaithful to his bed. The figure with horns requires no explanation, it is obvious to every body, that it repreſents the huſband.

WHEN the reformation took place in England, the parliament was for a time for celibacy; but, after mature deliberation, on this ſubject, prieſts were allowed to marry, and the laws againſt their marrying were repealed. This deciſion was made on account of their incontinency, which had led them into great enormities. All Europe, and the court of Rome itſelf,

could not deny, that innumerable diſorders had been occaſioned by the celibacy of the clergy; and, not to repeat here what hiſtorians, and even doctors of the church, have ſaid upon the ſubject, the poetical works of Mantuan, Sannazarius and Buchanan abound with undeniable proofs of it.

CHAP.

CHAP. XXVI.

Of the marriage ceremonies of the Mahometans.

POlygamy is univerſally allowed among the Mahometans; and, it is worthy of obſervation, that thoſe countries in which it is allowed, are always leſs peopled than thoſe in which men are confined to one wife. The marriage-ceremony is held in high eſteem by the Mahometans, yet the prieſts are not employed in the celebration of it, nor is it looked upon by them as an act of religion, as by the Jews and us; and, as it was in ancient days by the Greeks and Romans. The cadi, or civil judge, gives a ſanction to it as to an act purely relative to ſociety, which is not looked upon as valid without his preſence. The huſband declares, that he has entered into an engagement to marry ſuch a woman,

man, to give her ſuch a dowry, which ſhe has a right to diſpoſe of at pleaſure in caſe of a divorce. The woman's father, or ſome of her relations, aſſiſt at this acknowledgment; but ſhe herſelf is not preſent. When this is over, the huſband takes poſſeſſion of his wife, who is brought to him under a canopy, veiled with a retinue of friends, relations, ſlaves, and muſicians.

We are informed by Ricaut, that when women are not deprived of the right which they claim, and which is their due by law; namely, of being admitted once a week to their huſband's bed, they do not entertain the leaſt jealouſy of concubines: on failure of this, they may exact it on the Thurſday night of the following week; they may even ſue their huſbands at law if juſtice is not done them. Thoſe that are too baſhful to have recourſe to this public method, make uſe of other expedients to make up for their loſs.

CHARDIN having mentioned the age at which boys and girls are ſet free from tuition in Perſia, tells us, that the judge aſks the boy, Whether the devil has jumped upon his body? To which he anſwers, more than once. This ſilly cuſtom is the foundation of an extravagant opinion embraced by ſome; namely, that the devil, in the ſhape of a ſerpent, excited in our firſt parents, that concupiſcence, which they pretend to have been the cauſe of their ſin. It is aſſerted by many travellers, that the Turks have a kind of half-marriage, called Cabin, which conſiſts in taking a wife for a time limited. This agreement is made before the judge, who writes it down, the contracting parties being preſent; when the time is elapſed, the ſtipulated ſum of money is paid to the woman. Such marriages were cuſtomary among the Romans, as they ſtill are in China and both Indies. The Chriſtians have been often reproached with them by the Turks, and not without reaſon. It muſt be acknowledged, that this

this abuſe is but too common both among Catholics and Proteſtants.

RICAULT makes mention of a ſhocking abomination which prevails amongſt the Mahometans; namely, the privilege which eunuchs have of marrying and keeping ſeveral women. The ſame abuſe was tolerated amongſt the old Romans, as Juvenal aſſigns the marrying of eunuchs to be one of the cauſes that excited his indignation, ahd ſpurred him on to write ſatires.

Cum tener uxorem ducit ſpado. Sat. ii.

THE Mahometans are allowed to make uſe of their female ſlaves; and here we muſt take notice, that it is lawful for Muſſulmen to marry women of any religion; the dogma's of which are written; and, ſecondly, that all the children, whether by wives, or ſlaves, equally inherit their father's ſubſtance, if the father has declared them free, either by will, or otherwiſe: when he neglects this, the children of a ſlave ſtill remain

remain ſlaves to the eldeſt ſon of the family.

THEVENOT informs us, that the Turks never marry their relations, unleſs they are more diſtant than eight generations. The ſame traveller, and many others witneſs, that the Mahometan women ſtudy to improve their beauty by all the arts practiſed by our European ladies, ſuch as falſe hair, paint, rich clothes, &c. and that to ſuch exceſs, that it often proves the ruin of their families. The above-mentioned liberty to ſue for the marriage duty, the dowry ſtipulated to be given to wives after a divorce, ſeem ſomewhat inconſiſtent with the retired lives women lead, and with the general opinion of the Mahometans, that women are but half rational, and made for the uſe of man as a horſe; but, in moſt countries and religions, the law is widely different from the practice.

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The Alchoran is very ſevere with regard to adultery, and orders, that a huſband, who accuſes his wife of that crime, ſhall be baſtinadoed, in caſe he cannot make good his charge. When there are no proofs nor witneſſes, as we are informed by travellers, the huſband ſwears five times, that what he alledges is true, and concludes his oaths with a curſe, wiſhing that he may be curſed by God and men if he lies; whereas the woman is believed if ſhe ſwears as many times, and finiſhes her laſt oath with a prayer to God, to deſtroy her if her huſband ſpeaks truth. There are many Chriſtians who will, no doubt, look upon this as a very extraordinary privilege. The huſband, however, has her life in his power, in caſe the adultery is fully proved; and, if he be of a vindictive temper, he cauſes her to be put into a ſack with ſome ſtones and drowned.

This is Tournefort's account: he adds, however, that they are ſo cautious in their amours, that few die in the water; and, if the

the huſband ſpares their lives, they are happier than before, becauſe they are obliged to marry their gallant, who, if a Chriſtian, muſt embrace Mahometiſm, or die.

The adulterer is frequently condemned to ride on an aſs with his face towards the tail, which he holds as a bridle. He has a crown of tripe and guts, and a neckcloth of the ſame, and at laſt is baſtinadoed upon the reins and the ſoles of his feet.

All travellers take notice of the jealous care with which women are kept by eunuchs, who, though incapable of pleaſing them, are ſcarce permitted to look at their priſoners, and our readers may conſult Tournefort, to ſee the precautions and formalities made uſe of in bringing a phyſician to them when they are ſick.

The circumſtances which Ricault has related concerning the marriage of a princeſs of the Ottoman empire deſerve our peculiar attention. The jealouſy which the

power

power of the grandees raiſes in the emperor, generally gives occaſion to this pretended honour, which is often the forerunner of their ruin.

Ricault gives us the following account of theſe marriages: when the grand ſignior is apprehenſive of the influence of a baſhaw, he gives him one of his ſiſters, or relations in marriage, under pretence of doing him the higheſt honour; but this, inſtead of making him greater, renders him the moſt abject ſlave to the pride and tyranny of a woman who treats him like a footman; yet he dares not decline, or ſeem to ſet a ſmall value upon this token of his maſter's favour, he muſt devote himſelf intirely to his ſpouſe, and renounce all other wives and ſlaves, who might draw off any part of his love: if he has already an engaging wife and children, who engroſs his whole affection, he is obliged to turn them out of doors, and every other perſon who might give umbrage to this ſultana, yet unknown to him. If ſhe ſhould, before

the

the wedding, require of him money, jewels, or rich furs, he muſt ſend them to her with an appearance of ſatisfaction. This is called Aghirlic.

He is moreover obliged to ſettle upon her whatever dowry the match-makers think fit to appoint. This dowry, or cabin, being ſtipulated before a judge, he is conducted by a black eunuch to the ſultana's chamber, in order to return her thanks. When he enters the room, ſhe draws her dagger, and aſks him haughtily, who made him ſo bold as to approach her: he anſwers with the utmoſt reſpect, and ſhews her the emery padſchah, or the grand ſignior's order for the marriage: ſhe then ariſing, receives him mildly, and allows him to converſe with her more familiarly: then a eunuch taking his ſlippers, ſets them at the door, as a token of his having been kindly received. A few minutes after, the baſhaw bows down to the ground, and retiring backwards, makes a ſpeech to teſtify how happy he thinks himſelf for the honour

honour ſhe intends to do him. After this, he ſtands ſilent in an humble poſture, with his hands acroſs his breaſt, till ſhe orders him to bring her ſome water. He obeys without delay, and kneeling preſents her a water-cup prepared for that ceremony: ſhe lifts up a red veil embroidered with gold and ſilver flowers, which covered her face, and drinks: her women then bring in a low table, on which are ſet two roaſted pigeons, and ſome candid ſugar on a plate. The gallant deſires her to eat, which ſhe declines doing till ſhe has received ſome rich preſent from him. This appeaſes her anger, and overcomes her modeſty; ſhe ſits down to the table, and condeſcedds to receive from his hand the leg of a pigeon, and having eat ſome, puts into his mouth a piece of ſugar, then riſes and goes back to her place. All preſent retire, and leave the new-married couple alone for the ſpace of an hour, that they may converſe freely with each other. Then the bridegroom's friends come with inſtruments of muſic playing; they invite him to come to the

anti-

anti-chamber, where he ſpends the night with them in drinking and diverſion: the ſultana does the ſame in her room with her ladies. At laſt, the princeſs being tired, goes at break of day to lie down in a bed exquiſitely rich, well perfumed, and in every reſpect fit for the ceremony.

A eunuch advertiſes her huſband by a ſign, and introduces him without noiſe into the bedchamber. He takes off his upper garments, kneels for ſome time at the feet of the bed, then growing bolder, raiſes the covering ſoftly, ſoftly touches and kiſſes the feet of the princeſs, and ſlides into her arms; ſhe receives him with tranſport, and wiſhes that God may grant them an happy offspring.

In the morning his friends return, in order to accompany him to the bath, and his wife makes him a preſent of the linen requiſite in that place. The ſultana continues to appear reſerved in public, and takes

takes care to ſhew her ſuperiority; but within doors they live more familiarly. She wears a changiar, or dagger by her ſide, and exacts ſo many preſents from her huſband, that his coffers are exhauſted ſooner or later.

We come now to the divorces, by which the marriages of the Mahometans are ſo often diſſolved. Mahomet, in order to prevent his followers from putting their wives away too often, expreſly forbids the taking of them again after a third repudiation, unleſs they have been married and repudiated by another man: this has produced the deſired effect: very few Mahometans are divorced from their wives, and the number of thoſe that take them again is ſtill leſs, on account of the ſhame which is the conſequence of it; becauſe ſhe has either had another huſband, or, as Ricault ſays, ſhe muſt by the law be enjoyed by another man in the preſence of her huſband before he can take her again; and the reſult of this trial often is, that the women

men do not care to return to their firſt huſbands. However, this is not required till after the third divorce, called ouch-talac; which Beſpier explains three, or the third ſeparation; of which the Turks have three different ſorts made before the cadi, and regiſtered by him.

By the firſt, the huſband and wife are parted from bed and board, ſhe receiving from him a maintenance. The ſecond is a total ſeparation of body and goods; the huſband is, however, obliged to give her the ſtipulated dowry, after which ſhe loſes all claim to his perſon and goods; and, when three lunar months are expired, ſhe is at liberty to marry another. This regulation was made to prevent a woman's marrying a ſecond huſband when with child; and, when this happens to be the caſe, ſhe has a right to continue in her huſband's houſe, and be maintained at his expence till delivered.

The ouch-talac, which is the moſt ſolemn kind of divorce, is not in uſe among the Perſians. The women do not enjoy the ſame privilege of parting from their huſbands, except when they are not ſupplied even with neceſſaries (as rice, coffee, wood, money to go to the bagnio, flax to ſpin their clothes;) or elſe in the caſe of non-performance of the conjugal duty.

CHAP.

CHAP. XXVIII.

Marriage Ceremonies of the Hottentots.

THE deſcription of an Hottentot making love, will, no doubt, be highly entertaining to the reader; the ceremony and feaſt at an Hottentot wedding will ſurely be thought curious. Cruelty, which is the characteriſtic of this people, has nothing to do here; but naſtineſs, will be very conſpicuous, and with that the reader muſt be content to bear. If a batchelor, or widower is diſpoſed to marry, he does not begin by diſcloſing his paſſion to the maid or widow that has won his heart. His firſt buſineſs is to diſcover the matter to his father, if he be living, and get his approbation: if his father conſents, he goes along with him to the houſe of the woman's father, in order to demand

her in marriage for his ſon. When the lover and his father wait on the friends of the woman, it is the buſineſs of the lover to prepare and preſent dacha, or tobacco, to the company. They all ſmoak, and the converſation turns upon indifferent matters; the viſiters ſeeming to have forgot the buſineſs they come about, and none elſe giving any attention to it, till the heads of all preſent are intoxicated with ſmoaking. Then the father of the lover addreſſing himſelf to the father of the woman, opens the buſineſs he comes on, and demands the woman as a match for his ſon. The father of the woman generally goes out to conſult his wife upon this overture, and quickly returns with a final anſwer which is ſeldom in the negative, unleſs the young woman be already contracted to another. When this happens to be the caſe, marriage is deferred only till the young fellow ſhe is contracted to is made a man.

The father and ſon depart directly upon receiving a denial, and the matter is intirely dropped. The lover then looks out for a new choice; and, if his father is not living, he muſt have the approbation of the next in authority of his relations, who, in ſuch caſe, does all that has been ſaid of the father; and, if the father of the woman be dead, the next in authority of her kindred has the diſpoſal of her. If the father of the woman conſents, ſhe is next conſulted herſelf. If ſhe does not like the match, ſhe has but one chance to eſcape it, which, in ſuch caſe, ſhe generally takes. She muſt lie down with her lover on the ground, and play with him a whole night, unleſs the game is ſooner up, at pinching, tickling, and clap --- a---- ; if ſhe gets the better of her lover, at this ſport, ſhe is fairly rid of him, and he muſt drop all thoughts of her: but, ſhe muſt marry the man, willing, or unwilling, if ſubdued by him, as it generally happens. The ſport turning out, if the match is put upon this iſſue, in favour of the lovers;

and the lover being made a man, he loſes no time; but, chuſing two or three fat oxen from his own herd, if he has one, or his father's, according to the wealth and figure of the family, he drives them to the houſe from whence he is to take his deſtined bride. All his relations, men and women that live near him, accompany him, let the abode of his miſtreſs be ever ſo far off; and, arriving before the houſe, all the relations of the woman thereabout immediately aſſemble, and receive them with innumerable greetings and careſſes. The oxen are immediately ſlain after the Hottentot manner.

The whole company, men and women, beſmear their bodies with the fat of them, and then powder themſelves all over with buchu. The more fat and buchu they have upon their bodies, the finer they reckon themſelves. Upon this joyful occaſion therefore, both men and women bedaub and powder themſelves very laviſhly; and the women, to appear ſtill finer,

finer and more amiable, colour their foreheads, cheeks, and chins with a red chalk-ſtone, eaſily found in the fields. This ſtone, among the Hottentot women, holds the place of the paints and patches uſed by our own, and is looked upon as a great improver of beauty.

They then proceed to the nuptial ceremony, which is as follows: The men ſquat themſelves upon the ground in a circle, in the center of which the bridegroom places herſelf; then the prieſt, who is always that of the Sraal, where the bride reſides, enters the circle of the men, and coming up to the bridegroom, piſſes upon him a little. The bridegroom receives the ſtream with tranſport, rubbing it briſkly all over his body, and making with his long nails, for the Hottentots never cut their's) ſeveral deep ſcratches in his ſkin, that the urine may penetrate and ſoak the farther.

The prieſt then goes to the circle of the women, and coming up to the bride, piſſes a little upon her; and ſhe receives and rubs the urine upon her body with much alacrity as the bridegroom. Then goes the prieſt again to the bridegroom, and having piſſed a little more upon him, away he goes again to the bride, and again piſſes upon her: and ſo he goes from the one to the other till he has exhauſted upon them his whole ſtock of urine, uttering, from time to time, to each of them, the following good wiſhes; May you live long and happy together; may you have a ſon before the end of the year; may this ſon live to be a comfort to you in your old age; may this ſon prove to be a man of courage and a good huntſman.

This is the whole of the nuptial ceremony; which being over, the company riſe, and join in preparing the feaſt. The oxen killed upon this occaſion, they cut into ſeveral pieces, and dreſs them all at once. Some pieces they boil, the reſt they roaſt.

roaſt. Their method of boilinig is like that of the Europeans: but, their roaſting is quite another thing, and deſerves a circumſtantial deſcription.

A large flat ſtone is faſtened in the ground in the manner of a hearth. On all the ſurface of this ſtone, they make a briſk fire, and let it burn till ſuch time as they think the ſtone ſufficiently hot. They then remove the fire, and having, with a handful of graſs, wiped the aſhes clean off from the ſtone, they put the meat upon it, which they cover with a flat ſtone as large as that it lies on; they next make a fire round about the meat, and another upon the ſtone that covers it; and thus it remains till it is roaſted, and this is not long doing, as the reader will eaſily imagine. The victuals being dreſſed, the men and women ſeat themſelves, the men on one circle, the women on the other on the ground; and the meat is ſerved up to them in pots that gliſter with greaſe: ſome carry knives about them, which they have

purchaſed of the Europeans, and with which they cut their meat. Others, who are not ſo provided, tear the victuals with their fingers; and every one eats with an aſtoniſhing rapacity. They uſe the lappets of their croſſes, or mantles, as plates; and their ſpoons are mother-of-pearl, and other ſea ſhells without handles.

The Hottentot cuſtom, which forbids the men to eat in company of the women, is for this time diſpenſed with, in favour of the bridegroom, who ſits and eats in company of the women, but touches none of the victuals prepared for them. He has a certain portion dreſſed for himſelf alone. Dinner being over, the remainder of the victuals is ſet by for a ſecond entertainment to the company: when the ground they ſet on is cleared of the pots and offals, they go to ſmoaking of dacha, or tobacco: each company has one tobacco-pipe: he or ſhe that fills it lights it, and having taken two or three whifs, gives it to his or her neighbour, who, having taken two or three whifs, give it to

a third,

a third, and ſo the pipe goes round till it is out, at which time it is filled again, and given about from hand to hand in the ſame manner. Great prating is maintained in both companies; every tongue goes almoſt inceſſantly; they ſmoak till they become intoxicated; ſome ſwallowing the ſmoke, it immediately turns their heads: the more they ſmoke, the more the noiſe increaſes. They rave; ſome in ſpeeches and ſtories to others; others in ſoliloquy. The greateſt part of the night is paſſed in noiſy, extravagant prate. Towards the morning, the bridegroom flies to the arms of his bride for the firſt time, and the companies ſeparate to go to ſleep. The next day, as ſoon as their heads are tolerably ſettled, they aſſemble, men and women, in ſeparate companies again. The victuals they left the day before are again ſet before them. They cram ravenouſly. What they leave is ſet by for a meal to the ſame mouths the next day. They reſume the ſmoaking of dacha, or tobacco; and paſs the time, till near the next morning, in the

ſame

ſame incoherent prate and noiſe as before.

This is the life they lead from day to day, without minding any buſineſs, or any other pleaſure, till they have fairly devoured all the victuals that were dreſſed for them on the day of marriage. When that is done, the nuptial feſtivities are at an end. It is ſomething remarkable, that though the Hottentots are great lovers of muſic and dancing, they admit of neither in their feſtivities. Eating, drinking, ſmoking, and immoderate prating are the ſum total of every entertainment, on occaſion of marriage, throughout all the Hottentot nations. Their drink is their ordinary beveridge, which is water and cow's-milk.

The Hottentots allow of polygamy, up to any number of wives, that a man is able and willing to maintain. A certain traveller ſays, that this cuſtom obtains only among the rich Hottentots; others ſay, that poly-

polygamy is often to be met with even amongſt the poor. However, the richeſt have ſeldom more than three wives. Marriages between firſt and ſecond couſins are not allowed by the Hottentots. Thoſe who tranſgreſs herein, are condemned by their laws to be cudgel'd to death.

With regard to the portions on both ſides, the Hottentot marriages, the eldeſt ſon inherits all the eſtate, the father dies poſſeſſed of: but, if an eldeſt ſon marries while his father is living, he ſtands no better chance for a fortune in hand, than his younger brothers, who are all in that article at the diſcretion of the father, if they marry in his life time; and a father ſeldom gives a ſon for his marriage-portion above a couple of cows, and a couple of ſheep, with which he muſt ſhift in the world as well as he can. Upon the death of the father, the younger ſons are, for their fortunes, at the diſcretion of the eldeſt, who rarely does any thing better for them than what has been ſaid of the father. The

daughters

daughters have ſeldom any portion at all; if they have, it is not above a cow and a couple of ſheep; and theſe, or the like, muſt be returned to the family ſhe belongs to, in caſe ſhe ſhould die before ſhe has a child.

THE men look not for fortunes, or great alliances by marriage. In the choice of their wives, they conſider nothing but wit, beauty, or agreeableneſs; ſo that it ſometimes happens, the daughter of a poor obſcure fellow, is married to the captain of a kraal, or the chief of a nation. Adultery is puniſhed with death among the Hottentots. Marriage may be diſſolved among them: a man may be divorced from his wife and a woman from her huſband, upon aſſigning ſuch a cauſe as may appear ſatisfactory to the men of the kraal where they live; who, upon ſuit to them for relief by divorce, immediately aſſemble to hear and determine the matter. A man divorced from his wife, is at liberty to marry again when-

whenever he pleaſes. But, a woman divorced from her huſband, is not allowed to marry again during his life.

A certain traveller tells us, that the bride, on the nuptial day ties a gut of an ox or a ſheep about the neck of the bridegroom, who is obliged to wear it there till it rots off. But this is contradicted by others.

We ſhall conclude this account of the marriage ceremonies of the Hottentots, by taking notice of one very extraordinary cuſtom that prevails amongſt them; which is, that a widow for every husband ſhe marries after the firſt, is obliged to cut off the joint of a finger beginning at one of the little fingers. Were the obſervance of ſuch a cuſtom extracted from the European ladies, they would not fail to adopt the ſentiments of Dido.

Ille

Ille meos, primus qui me ſibi jucat amores
Abſtulit, ille habeat ſecum ſervetq; ſepulchro.

Or they might probably have recourſe to ſome other expedient for ſupplying the want of a ſecond marriage.

FINIS.